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ŚRĪ-KṛṣṇĀVATĀRA-LīLĀ.

KĀSHMĪRĪ TEXT WITH ENGLISH TRANSLATION.

श्री कृष्णावतारलीला ।

ŚRĪ-KRSNĀVATĀRA-LILĀ

COMPOSED IN KĀSHMĪRĪ

BY
DĪNA-NĀTHA.

TEXT

EDITED, TRANSLATED, AND TRANSCRIBED IN ROMAN
CHARACTER

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INTRODUCTION.

THE following edition of the *Śrī-Kṛṣṇāvatāra-līlā* is based on a single manuscript procured by me some thirty years ago in Kashmir. The poem is a great favourite with the Hindūs of the Happy Valley, who often may be heard quoting stray verses from it, but the manuscript that then came into my possession is the only complete copy that I have seen. What is published therefore in no way pretends to be a critical edition of the text, but is offered merely as a good specimen of the comparatively little-known Kāshmīrī language, and, as such, I hope it will find acceptance.

It is well known that till, at the end of the last century, Isvara Kaula laid down in his *Kaśmīra-sabdāmrta* a fixed norm for spelling Kāshmīrī words, the spelling of Kāshmīrī manuscripts written in the Nāgarī or Sāradā character was totally without system. This was the case with my original MS. of the poem, and I therefore employed the late Mahāmahōpādhyāya Mukunda-rāma Śāstri to copy it out for me in Isvara Kaula's system of spelling, and, at the same time to prepare in Sanskrit a *Chāyā*, or word for word commentary, of the whole. This *Chāyā*, besides enabling me to check the text, and to see that, at least, it contains no blunders and is a good specimen of correct Kāshmīrī, has been of great help to me in translating the poem into English. I have transliterated the text into the Roman character, and for this I have followed the system employed by me in my Kāshmīrī Dictionary, in my *Manual* of the same language, and in Sir Aurel Stein's and my edition of *Hātim's Tales*. In the translation, in quoting Sanskrit names, such as "Dēvaki" or "Kṛṣṇa," I have followed the system of the Royal Asiatic Society.

The work is a life of Kṛṣṇa, based, like the *Prēma-sāgara* of India, on the tenth *Skandha* of the *Bhāgavata Purāṇa*. It closely follows that work both in the general order of the events narrated and in details, and, indeed, some passages are almost translations. In order to aid reference to the older work, in giving the headings to each chapter of the English version, I have added references to the corresponding passages in the *Purāṇa*.

It is a curious fact that I have never been able to satisfy myself as to the identity of the author of this poem. The colophon of my MS.

gives his name as “Dinanātha,” and this is borne out by the author’s reference to himself in verse 1172. It is, however, admittedly a pen-name, and his real name is not anywhere disclosed. At the time of purchasing the MS. I was told that he was one Paramānanda of Mārtanda, who was said to have died in 1822 A.D. at the age of 68 years. On the other hand, I have since been assured that Paramānanda was not the author of this work, and that he died some thirty years ago [or just when I was purchasing the MS.] at the age of about 80, his pen-name being Nanda-rāma. It is possible that there may have been two Paramānandas, for it is manifest that if both the above accounts are correct, they cannot refer to the same person. Another Kāshmirī friend has lately written to me that the author was Prakāśa-rāma of Kurēgām, in Anantnāg Tahsīl of Kāshmir. He is said to have died about the year 1870, at the age approximately of 65, and to have been the same person as Divākara-prakāśa Bhaṭṭa, the author of the *Śrī-rāmāvatāra-carita*. On the other hand, I have been assured that this very Divākara-prakāśa Bhaṭṭa was alive during the eight years of the reign of the Hindū king Sukhajivana Simha, who came to the throne in 1786 A.D. According to this account, Divākara lived in the Gōjawōr (Sanskrit *Gulikāvāṭika*) quarter of Śrinagar. In the face of all these mutually inconsistent traditions, it is impossible to make any definite statement regarding the author of the poem, save that his pen-name was Dina-nātha. His identification must be left as a task to future enquirers. On the other hand, there can be no doubt as to the high esteem in which the poem is held, or as to its great popularity among the Hindūs of Kāshmir.

Save for a few irregularities, chiefly due to metrical exigencies, the language of the poem is the ordinary Kāshmirī of the present day.

The author, for the sake of metre, not uncommonly makes use of an archaism often found in Kāshmirī poetry. This is the substitution of an ancient ē for the final i of the modern language. This is here specially common in the case of *ni*, the oblique form of the termination *n**, but it is also found in the termination *zi* of the future imperative. Thus, for -*ni*, we have *wuchanē* (160), *kansāsoranē* (468), *dapanē* (581), *shēranē* (585), *tsalanē* (628), *karanē* (633), *vēṭhanē* (659, 682), *tōtanē* (681), *khēnē* (1144), and many others. For the future imperative, we have such forms as *hōv'zē* (1121), for *hōv'zi*, and *mang'zē* (1122), for *mang'zi*.

It will be remembered that in modern Kāshmirī, as in Śinā and the

Ghalcah languages, the old present is ordinarily used in the sense of the future. Thus *asi* (< *hasati*), means ‘he will laugh,’ not ‘he laughs.’ In poetry, the force of the present is sometimes still retained. A number of such cases will be found in verses 968ff., where Kṛṣṇa’s actions are described in a series of historical presents.

The past conditional is used as a past habitual in *kati bōzihēs* (141), how would he hear her? that is to say, he kept disobeying her. I mention this sporadic instance on account of the parallel use of the present participle in India proper, where (as, e.g., in Hindi) it is used both as a past conditional and a past habitual. The same tense is used as an optative in *mōrālī wāyūñⁱⁱ bōzahōs*, would that I might hear him playing the flute (260); *thaph karahas*, I would grasp him (596); *yimahō*, may I come! (704).

Hindūs generally form this tense by adding *hō* or *hē* to the old present, while Musalmāns prefer to add *ha*. Thus, a Hindū says *karahō*, while a Musalmān says *karaha*, for “(if) I had done.” The author of the poem was of course a Hindū, and therefore generally used *hō* or *hē* but in one or two instances, for metrical reasons, we find *ha*. Thus, he has *wuchahas* (372), for *wuchahōs*, *karahas* (596), for *karahōs*, and *āsihas*, for *āsihēs*, in 777.

In Kāshmīri, the conjunctive participle is used as in Hindi. Thus, *hēth drāv*, having taken he issued forth, i.e. he took and issued forth, is equivalent to the Hindi *lē-kar niklā*. Our author is rather fond of inserting a pleonastic *ta*, meaning “thereupon,” between the participle and the main verb. Thus (553) he has *hēth ta drāv*, as if we were to say in Hindi *lē-kar tō niklā*. So we have (581) *phirith ta dapanē logⁱⁱ*, having returned he began to say, i.e. he began to say in reply; *wonukh yith ta* (838), having come they said, i.e. they came and said, and many others.

A more directly irregular verbal form is *wuchita* (201), for *wuchta*, please to see, in which *i-mātrā* has apparently been inserted by contamination with the other persons of the tense (*wuchitav*, *wuchitan*). Another form not provided for by the grammars is *wōtiha* (903), have they arrived? The regular interrogative suffix is *ā*, so that we should expect *wōtyā* (*wōti* + *ā*), but here *ha* is employed instead of *ā*. Another is *bōyi*, it will become (1156) instead of the more usual *bōvi*. The grammars give a parallel form, *bōyin*, for the 3rd singular of the Imperative of the same verb.

In ordinary Kāshmīri, the conjunctive participle is not unoften

used with the sense of a past participle passive. Thus, the Rāmāyaṇa, 1253, tells us about a house *karith burzuk*, “made of birch bark.” With some words the passive signification is the one in most general use. Thus, *barith*, literally “having filled,” is commonly used to mean “filled” or “full.” This participle, even when used in its ordinary active sense, occasionally takes the additional suffix *-an*, which is not mentioned in the grammars. Thus, in the village speech of *Hātim's Tales* (xi, 10), we have *rasad karithan*, for *rasad karith*, having made proportional division. In our present poem (223), we find a conjunctive participle, used in the sense of the past participle passive, given a similar suffix in *wanāh chuh phala-barith'an* (for *phala-barith*), there is a grove filled with fruit.

In syntax a couple of minor points may be noticed. The post-position *pēth*, on, usually governs the dative, as in *bathis-pēth*, on the river-bank. In 702, we have, however, *both*-pēth*, in which it governs the accusative, (which has the same form as the nominative). This has evidently been so written for the sake of the metre.

The subject of an intransitive verb in a tense formed from one of the past participles is, of course, in the nominative case, while, if the verb is transitive, it is put into the case of the agent. Nevertheless, quite exceptionally, in 745 we have *Shēmbārī būzith drās*, Śambara, having heard, came forth to him. Here, although *drās* is an intransitive verb, the subject, *Shēmbārī*, is in the case of the agent,—an irregularity for which I am unable to account. We cannot explain *Shēmbārī* as merely an emphatic form of the nominative *Shēmborī*, for firstly, such a form would make no sense in the passage in which it occurs, and secondly, if an emphatic form, it would not be **Shēmbārī*, but *Shēmboruy*. Moreover a Sanskrit commentary on the passage translates it “Śambarēṇa śrutvā nirgataḥ.” It looks as if we should take *būzith* as passive, and translate “having been heard by Śambara, he (Śambara) came forth to him,” but such a construction would be very awkward, and, so far as my reading goes, without a parallel in Kāshmiri.

A more important irregularity pervades the whole poem. A cursory examination will show that the first and third lines of each verse throughout end in the syllables *as ta*, and that in the great majority of cases¹ the *as* is preceded by a short syllable. The *ta* is generally a mere

¹ Not in every case. In some verses, especially in the earlier part of the poem, the *as* is preceded by a long vowel, as in *nāwas* (2).

pleonasm, so that it turns out that in two lines of nearly every verse of the poem this *ta* must be preceded by a word ending in an iambus (˘ –), of which the last syllable must be *as*. The number of words in the language (such as *wanas*, *tsarētas*, and others), which comply with this requirement would be very few, were it not that the dative singular of every infinitive, or verbal noun in *un*, ends in *-anas*. Thus, from *karun*, we have a dative singular *karanas*; from *bōzun*, *bozanas*; and from *wanun*, *wananas*. This convenient fact gave the author a practically unlimited number of words of the required measure, for such a dative could be formed from any verb in the language. The meaning of the case, however, presented a difficulty, for these dative forms are infinitives of purpose. *Karanas* means “for doing”; *bozanas*, “for hearing”; and *wananas*, “for saying.” It is manifest that a poet could not employ such a dative twice in every verse of four lines. At the same time, with the verb *lagun*, this dative may be employed to form an inceptive compound, as in *log^u bozanas* (11), he began to hear. The poet has taken advantage of this fact, but usually omits the verb *lagun*, leaving it to be understood; so that, under these circumstances, by *karanas*, we must understand *log^u karanas*, he began to do, and, by *wananas*, *log^u wananas*, he began to say. It will be found that nearly all these infinitive datives can be translated in this way,—*log^u*, or some other form of the verb *lagun*, being understood. But, in practice, “he began to hear” may be used as equivalent to “he heard”; “he began to do,” as equivalent to “he did”; and “he began to say”; as equivalent to “he said.” In this way,—as any tense of the verb *lagun*, past, present, or future, may be looked upon as omitted,—throughout the poem, these infinitive datives may be taken as standing for almost any finite tense of the verb, and translated as relating to any subject in any person and any number, whether acting in past, in present, or in future time.

As in the case of other Kāshmīrī poems, the metre of this work presents difficulties to the student familiar only with Persian or Indian prosody. As pointed out on pp. 144ff. of Dr. Barnett’s and my edition of the *Lallā-vākyāni*,¹ Kāshmīrī metre is usually based on stress rather than on quantity. Apparently in ancient times Indian metres, such as the *dōhā*, *caupāī*, and so on, and, in later times, Persian metres, such as the *ramal* or *hazaj*, were employed for the composition of Kāshmīrī poetry. But, in Kāshmīrī mouths, these quickly became

so distorted, that it is often impossible from their present form to say what was the original metrical foundation. At the present day all attention to quantity, or even to the number of syllables, is abandoned, and stress, and stress only, has become the basis of metre. The quantity of the syllables between each stressed syllable is a matter of small importance, so long as the metrical swing is not disturbed, and for a similar reason, within moderation, the number of syllables allowed between each stress is a variable quantity.

The present poem consists of verses of four lines each, the fourth line of each verse being the same throughout the entire work. As I have heard the verses read, they struck my ear as containing four stresses in each line. Thus, in verse 5, we have:—

rāzā Parikshith ó's samayēs ta
tsákrawart sáriy prúhiviyē pēh
pútur* rūd*-mot* páta Arzōnás ta
lágas bōh dásita dásita pamphosh.*

Possibly other Europeans may hear a different fall of the stress-accent, for it is never very strong, and varies from verse to verse. The most important stresses are those at the end of each line, which, in fact govern the whole verse. The first and third lines of each verse have throughout feminine endings, i.e. an accented syllable followed by an unaccented, as in (*sama*)yēs *ta*, (*Arzō*)nás *ta*, above. If we were using the language of quantitative prosody, we should say that each of these lines ended in a trochee (—˘). On the other hand, the second and fourth lines of each verse have masculine endings. Each terminates in a single accented syllable, such as *pēh* or (*pam*)pósh.

I propose to deal further with the question of Kāshmīrī metre in my forthcoming edition of the Rāmāvatāra-carita.

CONTENTS.

	<i>Page</i>
Introduction	v
Errata	xiii
TEXT :—	
1. The Promise of Nārāyaṇa	2
2. The Circumstances attending the Birth of Kṛṣṇa	6
3. The Rejoicings in Gökula	20
4. Nanda visits Mathurā. The Fate of Pūtanā	22
5. Kṛṣṇa and the Wain	26
6. The Fate of Trṇāvarta	26
7. The Naming Rite	28
8. The Butter-Thief, Kṛṣṇa and the Mortar, Yamala and Arjuna..	32
9. Kṛṣṇa and the Fruit-wife, the Migration to Vṛndāvana, the Fate of Vatsásura	40
10. The Fates of Bakásura and Aghásura	42
11. The Rape of the Cowherd Boys by Brahmā	44
12. The Fate of Dhēnuka	48
13. The Conquest of Kāliya Nāga	50
14. The Fate of Pralambha. The Forest Conflagration	54
15. The Enchanting Flute, the Moonlight Sports, the Theft of the Herd-damsels' garments, the Rāsa dance	56
16. The Churlish Sages	66
17. The Upholding of Gōvardhana	68
18. The Rescue of Nanda from Varuṇa	72
19. Nanda swallowed by the Serpent	74
20. The Demon Bull	76
21. Nārada visits Kāṁsa. Akrūra's Mission. The Journey to Mathurā. The Death of Kāṁsa	76
22. Kṛṣṇa releases his Parents, and reinstates Ugrasēna on his throne. The dismissal of Nanda	98
23. The Education of the Brothers, the Preceptor's Fee, the Death of Śāṅkhāsura, and the rescue of the Preceptor's Son from Yama's Limbo	102
24. Uddhava's Mission	106
25. The Visit to Kubjā	110
26. Akrūra's Mission to Delhi	112
27. The war with Jarāsandha	116
28. The History of Kālayavana	130
29. Balabhadra weds Rēvatī. The Rape of Rukmiṇī	134
30. The Syamantaka. The Marriages with Jāmbavatī and Satyabhāmā	142
31. Śatadhanvan and the Syamantaka	146
32. The Marriage with Kālīndī	148

		<i>Page</i>
33.	The Marriage with Mitrabhadra .. ..	.. 150
34.	The Marriages with Satyā, Bhadrā, and Lakṣmaṇā .. ..	.. 152
35.	The Adventures of Pradyumna .. ..	.. 156
36.	The War with Bhauma. The Rape of the Pārijāta .. ..	.. 160
37.	Aniruddha and Uṣā .. ..	.. 168
38.	The Story of Nṛga .. ..	.. 178
39.	Balarāma visits Gökula .. ..	.. 182
40.	Pundarīka the Anti-Kṛṣṇa. The War with Kāsi. .. ..	.. 184
41.	The Fight with Dvividha .. ..	.. 188
42.	The Rape of Lakṣmaṇā .. ..	.. 190
43.	Nārada's Visit .. ..	.. 196
44.	A Day in Kṛṣṇa's Life .. ..	.. 206
45.	The Death of Jarāsandha .. ..	.. 212
46.	The Coronation Rites .. ..	.. 220
47.	The Story of Sudāman .. ..	.. 228

ERRATA.

- Page 44, Verse 204, *read "somb̄rith."*
,, 48, Verse 221, *read "pöliki."*
,, 55, Footnote, *read "Probably."*
,, 69, Verse 312, *insert comma after "wives."*
,, 74, Verses 338, 339, and 341, *read "Waikunṭhas," etc., for "Vaikunṭhas," etc.*
,, 81, *Substitute the following translation of Verse 369 :—To them the command he gave his Death to destroy. "Why should my Death, that lieth in Kṛṣṇa's form, not die ?" Then all together did they hearten him.*
,, 87, Verse 398, *read "Kṛṣṇa."*
,, 88, Verse 415, *read "somb̄rith."*
,, 91, Verse 423, *for "flowers," read "flower-garlands."*
,, 100, Verse 465, *read "ditsnas."*
,, 104, Verse 491, *read "sōdras."*
,, 105, Verse 493, *for "Thereafter," read "Thence."*
,, 112, Verse 527, *read "baktis ta."*
,, 128, Verse 606, *read "nēndārūy."*
,, 132, Verse 623, *read "pushūrūn."*
,, 140, Verse 660, *read "tat-kshēna."*
,, 149, Verse 700, *insert "hurriedly" after "depart."*
,, 164, Verse 769, *read "somb̄rith."*
,, 180, Verse 842, *read "Waikunṭhas."*
,, 186, Verse 870, *read "tat-kshēna."*
,, 191, Verse 895, *insert "Therefore" before "Sāmba."*

अथ
श्रीकृष्णावतारलौला
प्रारम्भते ॥

ATHA ŚRI-KRŚNĀVATĀRA-LILĀ.

Wasudēwa-rāzanis Krushna-zīwas ta
lāgas bōh dasta dasta pampōsh. 1.

yus lag i Krushna-jyuwanis nāwas ta
tas kari Krushna-jyuv sarō wōpakār.
yiti yesh nith ta wāti Vishnu-bawanas ta. lāgas etc. 2.

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
pōr¹ pōr¹ tasandis autāras
pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 3.

tana mana lagith Vishnu-dyānas ta
bōz Krushna-autāruk² kāran
Vishnu-bawana kētha āv Krushn zanmas ta. lāgas etc. 4.

rāzā Parikshith ḍs^u samayēs ta
tsakrawart sāriy pruthiviyē pēth
putur^u rūd^u-mot^u pata Arzōnas ta. lāgas etc. 5.

yot^u-tāñ suh rāza ḍs^u teli zanmas ta
sāriy zagi ḍs^u sārikuy sōkh
teli tsāv kali-yōg ta kēh na bal tas ta. lāgas etc. 6.

darm ta karm ḍs^u tsor^u sapanañas ta
kali-yōg ḍs^u tshēpi rūzith-kēth
pratāph rāza-sond^u ḍs^u tsaranas ta. lāgas etc. 7.

anta-kāl yeli wōt^u tas rāzas ta
Bhāgawata-pōrāna bōzani log^u
Shukadēv¹ anugraha pārān kor^unas ta. lāgas etc. 8.

¹ The words 'To him posy and posy,' etc., are repeated at the end of every verse. Henceforth I shall not translate them unless they are necessary to complete the sense, as, for instance, in verse 3.

² As a rule, verses 2 and 3 are repeated at the end of each chapter.

THE LAY OF THE INCARNATE KRŚNA.

I. THE PROMISE OF NĀRĀYANA. (Bhāgavata Purāṇa, X, i.)

1. To King Vasudēva and to Kṛṣṇa posy on posy do I offer lotuses.

2. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.¹

3. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy on posy do I offer lotuses.²

4. Body and heart devote thou to meditation on Viṣṇu ; hear thou the cause of Viṣṇu's incarnation, and how from the abode of Viṣṇu Kṛṣṇa came to birth.

5. Once on a time King Parīkṣit was Emperor over all the world. Grandson was he of Arjuna.³

6. All his life, so long as he was King, in the entire world happiness was of all the lot, for though the Kali Yuga had then made its entrance, no power had it yet.

7. Plenteous were virtue and holy acts, and so the Kali Yuga remained concealed, while the glory of the King was ever on the increase.

8. When to that King there came the time of his end, he began to hear the Bhāgavata Purāṇa, which Śukadeva, in his graciousness recited to him.

³ He was son of Abhimanyu, the son of Arjuna, the famous hero of the Mahābhārata. He succeeded to the throne of Hastināpura after Yudhiṣṭhira. The Kali Yuga, or Iron age, is said to have begun with his reign, in B.C. 3102. See the following verses. It is an age full of evil and tyranny.

Parīkshītⁱ prashn kor^u Shukadēwas ta
‘wantam zi Krushna-jyuv kētha-pōthⁱ bōw^u
kawa-putshy āyāv autāras ta
lāgas bōh dasta dasta pampōsh.

9

Shukadēwan dop^u tas rāzas ta
‘bāgēn cyānēn jai-jai-kār
vētshi patshī sastis Vishnu-baktis ta’. lāgas etc. 10.

wanun hyot^unas, log^u bōzanas ta
tsēth bōdd lögith Vishnu-dyānas.
jai-kār Shukadēwanis wananas ta. lāgas etc. 11.

dwāpar-yōg yēli āv antas ta
ādē kali-yōguk^u prakār tsāv.
kōkarm ta pāph lāgⁱ tsārⁱ sapananas ta. lāgas etc. 12.

rākhēs bādēy bū-mandalas ta
 būtarāth bāri sūty ṭanga yini lüj^u
 lögith kāma-dīn^u gayē Brahmas ta. lāgas etc. 13.

Brahmā-jyuv̄ gav Nārāyēnas ta
 dēwatā sör¹ hēth khīra-sāgar
 kāma-dīnⁱⁱ sūty hēth lāg¹ tōtanas ta. lāgas etc. 14.

paurushē-sūkta sūty tōth kür^uhas ta
 vinath wananas dōr^unakh kan
 vinath bōzanuk^u sōbāv chuh tas ta. lāgas etc. 15.

Nārān tōthyōkh tath wananas ta
ākāshē-wöniyē dyut"nakh war,
' bōh zi yima pānay autāras ta. lāgas etc. 16.

‘Wasudēwa rāzani yima zanmas ta
Māyā myōñ^u wāti Nanda-gōryun^u,
dēwatā vivin yim bū-mandalas ta’. lāgas etc. 17.

Brahman ti āgyā dits^u zēnas ta
dēwatā ta dēwa-māy āyē zanmas
kēh Yāday kēh gūrⁱ bāwas ta. lāgas etc. 18.

¹ This is the name of the age immediately preceding the Kali Yuga.

² The name of the 90th hymn of the 10th Mandala of the Rg Veda. It is

9. And Parikṣit asked of Śukadēva, ‘Tell me, prithee, how Kṛṣṇa into being came, and wherefore took he incarnation.’

10. Then to that King did Śukadēva make reply, ‘Victory, Victory be to all thy fortunes,—of thee, devoted to Kṛṣṇa, who art rich in holy longing and in faith.’

11. So he began to tell, and he to hear, devoting heart and thought to meditation upon Kṛṣṇa. Victory be to the tale as told by Śukadēva.

12. When the Dvāpara¹ Yuga came to its end, and the manner of the incipient Kali Yuga took its entrance, wickedness and sin began to multiply.

13. Rākṣasas o’erran the circle of the world, and by their weight began the earth to be distressed. So took she the form of a milch-cow, and to Brahmā did she go.

14. To the Milky Sea, to Nārāyaṇa, did Brahmā go, with himself taking all the other gods and the milch-cow, and to Him he uttered praise.

15. With the *Purusa-sūkta*² did he praise Him. To his supplication did He lend His ear, for to hear such supplications is His wont.

16. Pleased was Nārāyaṇa at their words, and with a voice from the ether did he answer them. ‘I, Myself, incarnate will become.

17. ‘In the house of Vasudēva the King will I take birth, and Māyā, My illusive form, to the home of the Cowherd Nanda shall proceed. Likewise shall all these gods come to the earth.’

18. Brahmā gave forth the order to be born, and forthwith the gods and Māyā came to birth, some as Yādavas,³ and as cowherds some.

regarded as peculiarly sacred.

³ The Yādavas were the tribe to which Kṛṣṇa belonged.

kēh gōv^u gōpiyē āyē zanmas ta
 kēh kul^l sapān^l yith kēh wādar
 Krushna-jyuv zi ranzi-nā autāras ta
 lāgas bōh dasta dasta pampōsh.

19.

būtarāth ti tōshān gayē pānas ta
 Krushna-autāras prārani lūj^u.
 bāgēwān ös^l yim tēli zanmas ta. lāgas etc.

20.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

21.

II

Mathurāyē rājy ös^u Wugrasēnas ta
 pōtra-marun ösus Kansāsōr
 Dēwakī ös^us bāw^aza tas ta
 lāgas bōh dasta dasta pampōsh.

22.

Wasudēwa rāza ös^u tāth^l naḡaras ta
 Wugrasēn kēkur^u Wasudēwun^u
 Dēwakī nētri dīt^un rāzas ta. lāgas etc.

23.

Wasudēv rāza yēli āv nētras ta
 rāza ta pradān sūty hēth-kēth
 pruthivī tsasith āyē tath wōtsawas ta. lāgas etc.

24.

Brahmādēkh āy maza wuchanas ta
 Wasudēv rāza yēli lāgnas khot^u
 grünz^u-rost^u dana log^u dini dānas ta. lāgas etc.

25.

suh ti ös^u Kashēpa-ryush^u autāras ta
 Dēwakī ti Aditi ös^u zanmas
 mong^u-mot^u Bagawān pōtra-bāwas ta. lāgas etc.

26.

dōyi phiri ā-mát^l ös^l zanmas ta
 Wāman ta Rāma-jyuv pōtra-bāwas
 trēyimi Krushna-rūpa ākh zanmas ta. lāgas etc.

27.

¹ Literally ‘son-death,’ equivalent to the Sanskrit *putra-hatakah*.

² She was daughter of Dēvaka, Ugrasēna’s brother. She was therefore Kainsa’s first cousin; but as terms of relationship are in such cases loosely applied, she is

19. Some came to birth as cows, and some as herd-maidens. Some became trees, and others took the form of monkeys; all that Kṛṣṇa might in his incarnation find delights.

20. Joyful to her home did the earth return, and there awaited she the time of Kṛṣṇa's incarnation. Blessed were they whose birth in those days happed.

21. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach.

II. THE CIRCUMSTANCES ATTENDING THE BIRTH OF KRŚNA. (Bhāgavata Purāṇa, X, i, 27; ii, iii.)

22. The kingdom of Mathurā was Ugrasēna's, and his vile¹ son was Kamsa the Asura, while Dēvaki was his brother's daughter.²

23. Of that land was Vasudēva the King, and Ugrasēna was his feudatory. It was to that King that Ugrasēna gave Dēvaki in wedlock.

24. When Vasudēva, accompanied by Kings and Chieftains, to the wedding came, the earth herself, full of joy, the festival attended.

25. Brahmā and other gods came down to see the happy spectacle, as King Vasudēva ascended to the marriage rite. Wealth beyond count did he give out in gifts.

26. He himself was the Saint Kaśyapa incarnate, and in Dēvaki did Aditi take birth, and to become their son did Bhagavān ask their leave.

27. Twice before had they taken birth, that the Dwarf and Rāma-candra³ might be their sons. Now for the third time (were they incarnate) that Kṛṣṇa might be born of them.

commonly (e.g., in verse 33) called his sister.

³ The Dwarf and Rāma-candra were two famous previous incarnations of Viṣṇu, here called Bhagavān.

- gara kun Wasudēv drāv prātas ta**
Dēwakī mahārēñ sūty hēth-kēth
sōn mōkta rāt^un kūt^u dāj dyut^uhas ta
lāgas bōh dasta dasta pampōsh. 28.
- sāsa-bād^u hāst^u gur^u ratha dit^uhas ta**
sāsa-baza tsōnza gah^una pūrith-kēth
Kansāsōr drāv jilbi bēmas ta. lāgas etc. 29.
- ākāshē-wöni gayē Kansas ta**
'yihonduy santān kāl cyōn^u chuy'
ūthimi-sandi tshēn chuy āyēs ta'. lāgas etc. 30.
- hīth ḍs^u Kansāsōr gālanas ta**
tapa-bod^u ḍs^u ta pōshēhēs kus
aparād khōr^u khōr^u bal wōl^uhas ta. lāgas etc. 31.
- wöni yēli gayē tas asōras ta**
bādi sōkha manza pyōs boduy dōkh
khōr gōs rūzith pēv pāyēs ta. lāgas etc. 32.
- kūd^un tarwār bēñē māranas ta**
raṭith kīshēv bōn wōj^un
Wasudēv rāza log^u zāra-pāras ta. lāgas etc. 33.
- 'balavīra na zi pazi bēñē māranas ta**
kyāh lagi karun^u dayē-lōnis
mata patshta asandis santānas ta'. lāgas etc. 34.
- bēma-sandi zāra-pāra ār āv tas ta**
santān māranas āyēs bōd.
kēh bōd wāti na dayē tsarētas ta. lāgas etc. 35.
- tsōnith ta bēñē bēma bönd^uwānas ta**
dōshēwān^u paikār^u wāra kār^unakh
khabari rōch^u ös^u prath samayēs ta. lāgas etc. 36.

¹ *Jilab* is explained in the Comm. by the Sanskrit word *kaśya*, or 'flank.' Here it seems to mean 'bridle.' Cf. the Persian *jalav*. According to the Bhāg. Pu. Kāñsa was actually driving the bridal chariot when he heard the voice.

28. At dawn did Vasudēva to his home set forth, with Dēvaki his bride. How great was the dowry of gold and pearls, and of precious stones given to him by them!

29. Thousands of elephants, of horse, and of chariots did they give him; thousands of slave-girls in jewelled array appareled. Kamsa went forth to hold the horse's bridle.¹

30. Then came there to Kamsa a voice from the sky. 'Of these two the son shall be thy death. Through the eighth child will be cut off thy life.'

31. This voice was but the agent² for his destruction, for great austerities had he performed, and who could prevail against him. Sin did he pile on sin, and by them was his might laid low.

32. When to the Asura came this voice, out of great happiness still greater grief befell him. Halting became his feet, and (to meditating) on some precaution did he fall.

33. To slay his sister his sword he drew, by her hair grasped he her and felled her from the chariot, as the while Vasudēva the King began him to implore.

34. 'O Mighty Hero, it becometh not to slay thy sister. What can be done to (ward off) Fate. Believe not thou that to her offspring will be born.'

35. At the entreaty of his sister's husband did he relent, and of slaying the children made he the resolve. But no wisdom is there that can reach the deeds of Fate.

36. Into a prison cast he his sister and her spouse, and both securely did he bind with gyves, and all the time, tidings to bring him, over them placed he guards.

² I.e., the first step towards his destruction. It started him on the road, and made him determine to kill Dēvaki's children. The eighth child was Krśna, and, in attempting to kill him, Kamsa was destroyed.

- gōḍāñuk^u shur^u zāv Wasudēwas ta
 pānay Kansas nishē hēth āv
 mē zi pazi wōnī pūz^u karanas ta
 lāgas bōh dasta dasta pampōsh. 37.
- trāvyān Nārād¹ yith won^unas ta
 'wulṭa zi yihuy mā āsi cyōn^u kāl,'
 t^akān zi yuth^u bōdi aparādas ta. lāgas etc. 38.
- asōra-bōz^u sōy tas bōd āyēs ta
 Nāradun^u tshäl^arun^u zānihē kyāh
 athi hēth asōran pāna mōr^unas ta. lāgas etc. 39.
- Wugrasēn lajyās zāra-pāras ta
 tsakhi gōs lodun su-ti böndⁱwān
 dop^unas, 'söriy shur¹ māras' ta. lāgas etc. 40.
- shēn garban tāñ yus zāv tas ta
 suy suy santān mārani log^u
 satimi Shēshēnāg āv garbas ta. lāgas etc. 41.
- Bagawōn¹ māyā tot^u sūz^unas ta
 Dēwakiyē garba nishē kadith nyūn
 Rōhiniyē Haladar āv garbas ta. lāgas etc. 42.
- su-ti ḍs^u Shēshēnāg autāras ta
 nakha-ḍakha bōyāh gotsh^u Krushnas
 Dēwakiyē tsōri-māsi ḍs^u garbas ta. lāgas etc. 43.
- Rōhinī Nandani ḍs^u chapanas ta
 Wasudēwa rāzūn^u āshēn prōñ^u,
 Nanda-gūr^u mēth^ar ḍs^u Wasudēwas ta. lāgas etc. 44.
- Dēwakī-mājē rūd^u na kēh garbas ta
 Rōhiniyē garbuk^u prākh^acēr tsāv.
 dayē-gūts^u pōrⁱ lāgⁱzi Bagawānas ta. lāgas etc. 45.
- Rōhiniyē samay wōt^u yēli prasanas ta
 Haladar Rāma-jyuv zanmas āv
 Shēshēnāg pāna ḍs^u autāras ta. lāgas etc. 46.

¹ Nārada, the minstrel of the gods, was often employed to set people at variance or to lead them into deadly sin.

² Śeṣanāga was a serpent with a thousand heads. He formed the couch of Viṣṇu, and is also said to bear the whole world on his head. He became incarnate

37. To Vasudēva was the first son born, and he himself to Kāṁsa carried it. Quoth he, 'It is becoming that I make my promise true.'

38. Nārada came and (to Kāṁsa) gave forth these words, 'Haply, to the oracle contrariwise, this child may be thy death.' This said he that Kāṁsa might be plunged more quickly into sin.¹

39. To his Asura's mind did this thought command itself, for how could he ken the guile of Nārada. So with his own hand the Asura killed the babe.

40. To him did Ugrasēna, his father, make entreaty, but with him too did he become wroth, and him too into prison cast. and thus said he to him, 'His children all and every will I kill.'

41. Six times was progeny to Vasudēva born, and each infant did Kāṁsa forthwith slay. Then at the seventh time did Śeṣanāga² enter Dēvaki's womb.

42. Bhagavān then sent forth His illusive power, and from Dēvaki's womb was Haladhara taken and lodged in Rōhiṇī's.

43. Verily was he thus incarnate Śeṣanāga, and as a brother and a helper of Kṛṣṇa was he needed. Four months had he lain in the womb of Dēvaki.

44. In Nanda's house had Rōhiṇī sought refuge; an earlier wife was she of Vasudēva; and Nanda, the Cowherd, was of him the friend.

45. In Dēvaki's womb no progeny remained, but in Rōhiṇī there became manifest the signs of pregnancy. Offer thou thyself as a sacrifice to Bhagavān before the ways of Fate!

46. When Rōhiṇī's full time was reached that she should bring forth a child, Haladhara (Bala-) Rāma came to birth. and of Śeṣanāga himself was he an incarnation.

as Kṛṣṇa's elder brother, Bala-rāma, also called Hala-dhara, or 'the plough-bearer.' As stated in the following verses he was first conceived by Dēvaki, but, during conception, was transferred to Rōhiṇī's womb. Vasudēva had several other wives besides Dēvaki, and of these Rōhiṇī was one.

- kath gaye kētha zāv māli-rost^u tas ta
 Nārad mōnīshōr wanani ākh
 'dayē-sūnz^u āgyā chēh yiy bananas ' ta
 lāgas bōh dasta dasta pampōsh. 47.
- Māyā ti Yēshōdāyē āyē garbas ta
 Yēshōdā triy ös^u Nanda-gōrēñ^u
 hīth ös^u Nanda-gūr^u ti mōkth karanas ta. lāgas etc. 48.
- Bagawān ti tsāv pāna Wasudēwas ta
 manas övish karith-kēth
 sūrē-sond^u cēmakun^u tsāv rāzas ta. lāgas etc. 49.
- Dēwakī-mājē āv yēli garbas ta
 Vishnu-rūp¹ Krushna-jyuv pāna Bagawān.
 sōrtav zi kyāh wōt^u tas rāzas ta. lāgas etc. 50.
- bōnd^{wān} rūpa sūty log^u gōhanas ta
 Kansāsōras vēlarun^u tsāv
 zōnun zi 'kāl Krushn ām zanmas ' ta. lāgas etc. 51.
- biyē bōd karyēyēn bēñē māranas ta
 biyē ās mani 'kētha mōr'zēn triy
 santān zēyēs ta suy māranas ' ta. lāgas etc. 52.
- dēwatā wōtith bōnd^{wānas} ta
 tōtā ta pūzā lāg¹ karanē
 Dēwakī-mājē ta Wasudēwas ta. lāgas etc. 53.
- 'zagi-hond^u garb āv tōhē garbas ta
 bāgēn tuhandēn jai-jai-kār
 laga pōr¹ zagi-pālakas Krushnas ' ta. lāgas etc. 54.
- Krushna-jyuv yēli āv shōba-zanmas ta
 gwāh pēv darthiyē sūrēn-hond^u
 sōth ös^u rākhēsan yitha maranas ta. lāgas etc. 55.

¹ Māyā, the principle of illusion, became Yaśōdā's child, while Kṛṣṇa was simultaneously conceived by Dēvakī. As we shall see, the two children were interchanged immediately after birth, so that Karṇa killed Māyā under the erroneous impression that he was killing Dēvakī's eighth child. Yaśōdā herself was unaware at the time of the substitution, and at first considered Kṛṣṇa to be her own son.

47. A talk there was (and people doubted) how, without a father, a son could be born to her. But Nārada, that holiest of saints, came there to tell. Quoth he, 'Verily hath this come to pass by God's command.'

48. Then, into Yaśodā's¹ womb did Māyā come. Now Yaśodā of the Cowherd Nanda was the spouse, and this coming of Māyā was intended to bring salvation unto him.

49. And into Vasudēva's soul, by way of inspiration, entered Bhagavān Himself. The King did he enter shining like the sun.

50. And when through him Bhagavān came into the womb of Dēvakī, He Himself was Kṛṣṇa, a very form of Viṣṇu.² Bear ye in mind what (blessed lot) there came unto that king.

51. With his beauty was the prison filled with splendour; and trembling entered Kamīsa's limbs, for this he knew, 'Kṛṣṇa, my Death, hath come to take his birth.'

52. Again did he determine to kill his sister, and again did he debate how a woman he could kill;³ and thought he. 'The child that will be born, him will I kill.'

53. To the prison came the gods, and praise and worship did they begin to offer to Mother Dēvakī and to Vasudēva.

54. (And their song was this). 'The womb of the universe into your womb hath entered. Blessed be ye, and glory to your lot. To Kṛṣṇa, the protector of the universe, do we make ourselves an offering.'

55. When to his illustrious birth came he, a glory like that of suns upon the world did shine, and, like dead men, into a deep sleep fell the Rākṣasas.

² The meaning is that, while other incarnations of Viṣṇu were only partial, on this occasion the entire Viṣṇu became incarnate as Kṛṣṇa.

³ According to the *Nārada-pañcarātra*, x, 76, the *mahāpāpīs*, or greatest sinners of all, are those who kill Brāhmaṇas, Bhikṣus, Yatis, Brahmacāris, women, or Vaishnavas.

dēwatā sör¹ lāg¹ pōshē-warshēnas ta
 manōshy wōtsav lāg¹ karanē
 mīg shēbdas āy zan na zuv zanas ta
 lāgas bōh dasta dasta pampōsh.

56

Bādrapāda ashṭamiyē ađa-rātas ta
 gaṭa-pachē tsandrama log^u khasanē
 Bōd-wāri rōhiniyē vrushē-lāgnas ta. lāgas etc.

57.

Krushna-jyuv yēli āv autāras ta
 tithay dyut^unakh shōba-darshun
 Tsaturbōz Nārān pēth Garuḍas ta. lāgas etc.

58.

mōkāṭa shūbān shēri Vishnas ta
 shēnkh tsakr gadā ta pampōsh hēth
 ramavūñ^u Lākh'mī wāma-bāgas ta. lāgas etc.

59.

mōkta-māla kaustōb nōl¹ kanṭhas ta
 sōna-kār¹ ta kana-wōl¹ dōrith-kēth.
 zuv pān wandahō tath darshēnas ta. lāgas etc.

60.

Dēwakī ta Wasudēv tsāv vēṭhanas ta
 bāgēv sūty lob^u yuth^u darshun
 yōgiyēn ti dōrlab chuh sōranas ta. lāgas etc.

61.

mōd^ari wōniyē tōth kür^uhas ta
 kshēna kshēna pādan dēka g^oh^unas.
 namaskār tihandis tath bāgēs ta. lāgas etc.

62.

Bagawān tōtukh ākh bōlanas ta
 dop^unakh zi 'trayē phiri tōhē nishē zās
 az pētha biyē chum na yun^u zanmas' ta. lāgas etc.

63.

Kansani bayē pēy tim sōranas ta
 'kawa zōn¹ zi bōzi mā Kansāsōr
 mārawun^u yiyi mā asē māranas' ta. lāgas etc.

64.

¹ I.e., Everyone was wrapped in unconsciousness.

² Garuda was a wondrous bird, chief of the feathered race, on which Viṣṇu rode.

³ These always accompanied Viṣṇu. Each has a mystic meaning. The conch indicates sāttvika ahamkāra, or pure self-consciousness; the discus, manas, or the

56. The gods poured forth a rain of flowers, and mankind to hold high festival began. The clouds gave forth a sound as of thunder, yet there was no life of men.¹

57. Born was he on the eighth lunar day of the dark half of the month Bhādrapada (August-September), at the rising of the moon, on a Wednesday, the asterism of Rōhiṇī, and in the sign of Taurus.

58. When Krśna thus became incarnate, in a glorious manifestation did he there and then show himself (to his parents), as the four-armed Nārāyaṇa, riding upon Garuḍa.²

59. Glorious, with the diadem of Viṣṇu on his head, holding the conch, the discus, the club, and the lotus, and on his left the lovely Lakṣmī.³

60. Necklaces of pearls and the Kaustubha jewel graced his neck, and bracelets of gold and earrings did he wear. Body and soul do I dedicate to that (wondrous) vision.

61. Then verily did Dēvakī and Vasudēva rejoice, for blessed indeed were they to gain so wondrous a vision,—a vision that even to the consciousness of Yōgiś is hard to gain.

62. With sweet voice did they extol him, moment after moment rubbing their foreheads on his feet. Reverence be to their predestined lot!

63. Bhagavān did they extol, and He began to speak to them. To them he said, ‘Three times have I been born of ye. After to-day shall I not take birth again.’

64. Then remembered they, and into fear of Kāṁsa did they fall. ‘How know we that perchance Kāṁsa may hear (of this). Perchance that murderer will come and murder us.’

thinking faculty; the club, *mahat*, or the intellect; the necklace, the elements, and so on. It was from the lotus that Brahmā, the creator, was born. Lakṣmī was Viṣṇu’s energetic force, typified as his spouse. The Kaustubha typifies the souls of the universe.

- Bagawönⁱ dam dyut^u mājē babas ta
dop^unakh zi ‘tsintā bariv ma kēh
sōth chēwa rāchēn yitha maranas’ ta
lāgas bōh dasta dasta pampōsh. 65.
- dop^unakh zi ‘gatshun^u chum Gōkulās ta
Nanda-gūris chēh kūr^u zāmūts^u
Yēshōdayē sōr chuna wuñē pānas ta. lāgas etc. 66.
- ‘tim ti ösⁱ lāgⁱ-mātⁱ path tapas ta
mē nishē mongukh gindun^u myōn^u
timan-hond^u ti war pazi pālanas ta. lāgas etc. 67.
- ‘rākhēs tātⁱ yin tsārⁱ gālanas ta
yāñ wāti Kansāsōras ti kāl
wötith pēmas ta prān kađas ta. lāgas etc. 68.
- ‘wōthith kađith nim sūty pānas ta
tōrⁱ bar mutsarana pānay yin
rōzi na sōr kuni kaīsi rākhēsas ta. lāgas etc. 69.
- ‘Jamunāyē pād myōnⁱ lögⁱzi zalas ta
yēli khasi hyor^u hyor^u pād namanas
wath diyi pānay tarith gatshahas ta. lāgas etc. 70.
- ‘syod^u átsⁱzi Nanda-gōrinis dwāras ta
tati ti āsi na kaīsi kēh sōr
mē thāvⁱzi tati ta kūr^u ánⁱzēs ta. lāgas etc. 71.
- ‘sa kūr^u chēh Māyā tati zanmas ta
mē chum Nanda-gūr^u ti mōk^ath karanī
Kansas ti yihuy chum hīth gālanas’ ta. lāgas etc. 72.
- dapith biyē gav bāla-bāwas ta
Wasudēwa rāzan tulith nyūn
tōrⁱ bar mutsarana āy dwāras ta. lāgas etc. 73.
- wati āv nyuk^u nyuk^u rūd pēnas ta
Shēshēnāg pētha rūd^u karith tshāy
Jamunā hyor^u khūts^u pādi namanas ta. lāgas etc. 74.
- Wasudēvⁱ Krushna-pād lögⁱ zalas ta
wath lūj^u ta Jamunāyē tarith gav
hēri bōna zal rūd^u thāmi pānas ta. lāgas etc. 75.

65. Then his mother and his father did Bhagavān console, and to them He said, ‘Have ye no care for this; a sleep like death hath come upon the guards.’

66. And further said He, ‘To Gōkula must I go. There to Nanda the cowherd a daughter hath been born, and till now hath Yaśodā no consciousness (of her birth).

67. ‘Once on a day were they in austerities engaged, and from me did they ask the boon of my sporting (in their house). Now must I keep for them the promise of my boon.

68. ‘Many will be the Rāksasas that there to destruction will come, until the time of Kāṁsa’s death be due. When that be due, upon him will I fall and his life-breath drag out.

69. ‘Arise, and in thy company take me forth. The bolts and doors of themselves will open before thee, nor of aught will any Rāksasa be ware.

70. ‘When to the river Yamunā thou dost come, as its waters rise and rise to do homage to my feet, then let my feet touch them and they will make way for thee, and safely shalt thou pass over.

71. ‘Enter thou straight at Nanda’s door, nor aught will anyone be ware of it. There must thou leave me and take away the girl.

72. ‘That girl is Māyā, my Illusive Power, who there hath taken birth. To Nanda the cowherd must I give eternal salvation. And in this my sole object is but Kāṁsa to destroy.’

73. He said these words, and again the form of a babe He took, and King Vasudēva took Him in his arms, and, lo, the bolts and doors of the gateway open flew.

74. On the way there fell a gentle rain, and (beneath his hoods) did Śeṣanāga, the Serpent of Eternity, shelter them. Up mounted the Yamunā to do homage to his feet.

75. Vasudēva touched the water with Krśna’s foot, and a way was opened to him, and safely across the Yamunā he passed. Above and below, of themselves, did the flowing waters halt.

Wasudēv rāza ti wōt^u Gōkulas ta
 tsāv Nanda-gōryun^u Krishna-jyuv hēth
 kōrē-han hēth drāv ta āv pānas ta
 lāgas bōh dasta dasta pampōsh.

76.

yithay gav tithay wōt^u biyē dwāras ta
 tōrⁱ bar biyē āy dina pānay
 sōth ös^u asōran ti dīdⁱwānas ta. lāgas etc.

77.

Vishnu-māyi rūdukh na kēh ti tsētas ta
 zan kūr^u pānas^uy nishē zāyēkh
 Dayē-gath yiyi na zi kaīsi zānanas ta. lāgas etc.

78.

Māyā-kūr^u yēli wōt^u dwāras ta
 prabāth phōl^u ta tshüt^un bākh
 sōth tsüj^u rāchēn ta pēy sōras ta. lāgas etc.

79.

wōthith ta lārān gay Kansas ta
 būzun ta vēlarun^u tatiy tsās
 Kālañē shēnkāyi tsāv nañanas ta. lāgas etc.

80.

thōrith ta nishē āv bēñē bēmas ta
 Dēwakī ör^atar lüj^u karanē
 • bāyē kōrē-han na zi pazi māranas' ta. lāgas etc.

81.

khātⁱ khātⁱ thawani lüj^u nishē Kansas ta
 rākhēsas na zi kuni man kumalyōs
 möj^u kōrē-handi prīma tsāyē wadanas ta. lāgas etc.

82.

bađi vēha niyēnas kūr^u atha tas ta
 khōrav rañith ta sūty hēth drāv
 dīt^un dōrith pēth brāndas ta. lāgas etc.

83.

atha pēthā kūr^u gayē ākāshēs ta
 dīvī-darshun^u dōrith rūz^u
 ashṭa-bōz āyōd athi sōrⁱ tas ta. lāgas etc.

84.

shūbawun^u māla-trōt^u nōlⁱ galas ta
 sōriy ābaran pūrith-kēth
 dēwatā sōrⁱ āy tath darshēnas ta. lāgas etc.

85.

76. In Gōkula did King Vasudēva arrive, and with Krśna in his arms the homestead of Nanda the cowherd did he enter. Then took he up the girl-babe and home returned.

77. As he had departed, so through the gateway of his prison did he return, and, lo, the bolts and doors again did shut themselves. Deep was the sleep of the Asuras and of him who kept the gate.

78. For by Viṣṇu's Illusive Power naught to their consciousness came. It seemed to them as though a daughter of her own had been born to Dēvakī. The ways of God to no man's knowledge ever come.

79. When Illusion, as a girl-babe, had arrived within the prison gate, there blossomed forth the dawn, and then she uttered a cry of the weeping of a new-born child. The deep sleep fled from the guards, and to consciousness they woke.

80. Hastily they arose, and to Kamsa ran ; when the news he heard withered in perturbation did he become, and, in the fear of death, to tremble he began.

81. Shaking did he approach his sister and her spouse, and to him began Dēvakī to make humble entreaty, ' Brother, it befitteth thee not to kill a little girl.'

82. Hiding it, hiding it, still did she lay it before Kamsa ; but in no way softened she the heart of the Rāksasa, as in love for the daughter a-wailing did the mother lift her voice.

83. In mighty poisonous hate took he the girl-babe from her hand. Holding it by its legs went he forth, and on the stone threshold dashed it down.

84. But forth from his hand sped the girl into the sky, and there in the aspect of a goddess did she stay. Eight armed was she, with every kind of weapon in her hand.

85. Round her neck was a necklace magnifical, and in all beauteous apparel was she arrayed. To view that spectacle came all the gods.

dēkh-kāra-wöni gayē Kansas ta
 ‘ kāl cyōn^u brōthuy zāmot^u chuy
 tsē ti kēh wātihiy na myāni māranas ta
 lāgas bōh dasta dasta pampōsh.

86.

‘ khid kawa putshy dikh bēñē bēmas ta
 kālas tsē-ti pāy sapaniy na kēh
 tsē kēh-ti wōtuy na shurⁱ māranas’ ta. lāgas etc. 87.

wöni yeli gayē tas Kansas ta
 khūrith kyāh-tāñ sōranē pēv
 khōran pēñh pēv bēñē bēmas ta. lāgas etc. 88.

‘ köm^u ös^u karüñ^u pāna Pōrashēs ta
 bālⁱ gōs aparād bōvith-kēth
 tōhē pazi khēmā wōñ karanas’ ta. lāgas etc. 89.

kađith ta logukh mān karanas ta
 mutsarith paikārⁱ atha trövith
 Dēwakī bēñē ta biyē bēmas ta. lāgas etc. 90.

mūri-hond^u kōpun^u tsāv Kansas ta
 sōth nēh gölith wadanas tsāv
 kālaki kōpa sūty sōr^u moñh^u tas ta. lāgas etc. 91.

yus lagi Krushna-jyuanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 92.

pōrⁱ pōrⁱ Krushna-jyuanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc. 93.

III.

Yēshōdāyē nēnd^ar ös^u tath samayēs ta
 yēli wōt^u Krushna-jyuv kōchi tal tas
 wuchun ta man wōnda ās phōlanas ta
 lāgas bōh dasta dasta pampōsh. 94.

Nanda-gūr^u pōtra-zāyi tsāv tōshēnas ta
 bāgēn tasandēn jai-jai-kār
 yēs āv Bagawān pōtra-bāwas ta. lāgas etc. 95.

86. ‘Shame on thee,’ came her voice to Kamsa. ‘Ere this already hath been born thy Death. From my murder can no profit come to thee.

87. ‘Why dost thou oppress thy sister and her spouse? Against thy Death there is no possible resource for thee. No profit hast thou gained by murdering babes.’

88. When this voice to Kamsa came, in his terror did he somewhat come into his right mind, and at the feet of his sister and her spouse he fell.

89. ‘My deeds were destined by the Supreme Himself. In vain have I sown the seeds of sin. Now it befitteth you to grant to me forgiveness.’

90. From the prison did he bring them forth and honour show them. From off their hands their gyves he loosed,—from the hands of Dēvakī his sister and her spouse.

91. Quivering, as of a tree-twig, of Kamsa possession took. Sleep and slumber put he far from him, and he to weep began. In his trembling before his Death all else did he forget.

92. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

93. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy on posy do I offer lotuses.

III. THE REJOICINGS IN GOKULA. (Bhāg. Pu. X, v.)

94. At that time, when she received Kṛṣṇa into her bosom, Yaśodā lay asleep; and when she (awoke and) saw him, then blossomed forth her heart and soul.

95. At the birth of a son was Nanda the cowherd filled with joy,—to his blessed lot be victory proclaimed! he to whom in son’s guise came Bhagavān.

ānin brāhmaṇa vēd paranas ta
 yēgañi ta hūm dān log^u karanē
 vēthān chuh wuch¹ wuch¹ bāla-Krushnas ta
 lāgas bōh dasta dasta pampōsh.

96.

dah sās kāmadīna ditsan dānas ta
 sōn mōkta rātña-māla pūrith-kēth
 an dana yiyi na zi kēh ti wananas ta. lāgas etc. 97.

gōpiyē sārēy tsāyē natsanas ta
 ‘ Yēshōdāyē Nārōn¹ bālukhāh dyut^u
 kus zāni Nārān chuh pāna zanmas ta.’ lāgas etc. 98.

wadāvi gūr¹ āy Nanda-gōpas ta
 thāñi¹ gēv ta bāq¹ bāq¹ dōda-tsāq¹ hēth
 sārēn^uy dana log^u dini dānas ta. lāgas etc. 99.

Gōkul sōr^u āv pushē phōlanas ta
 sōris^uy nagaras sōnth zan ḍs^u
 zan wōt¹ zinday Vishnu-buwanas ta. lāgas etc. 100.

pōr¹ pōr¹ lāg¹zi-nā Krushna-nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 101.

IV.

Nanda-gūr^u lāg hēth gav Kānsas ta
 Wasudēwa-rāzas ti mēlani āv
 vūñ^un pōtra-zāy tas mētras ta
 lāgas bōh dasta dasta pampōsh.

102.

dōshēway pānavūñ^u tsāy tōshēnas ta
 wadāvi ta öhiyē lāg¹ karanē
 ‘ he Dayē, lās¹tan yith samayēs ’ ta. lāgas etc. 103.

Wasudēwa-rāzan shēch¹ vūñ^unas ta
 dop^unas zi ‘ bālakan chēh büq^u piqā
 rōch¹ karta Krushnas ta Balabadrās ’ ta. lāgas etc.

104.

Kānsan zi bōd kūr^u shur¹ māranas ta
 ‘ bāla-rūp¹ Kāl myōñ^u mari-nā-san.’
 Pūtanā sūz^un prath bālakas ta. lāgas etc. 105.

96. Brāhmaṇas brought he to read the Vedic texts ; sacrifices and burnt offerings did he begin to make ; and full of joy is he as again and again he looketh on the baby Kṛṣṇa.

97. Ten thousand milch-cows did he give in gift, adorning them with gold and pearls and jewel-garlands. Nor can it e'er be told how much of food and goods he did distribute.

98. The cowherd wives began their dance, as they sang that Nārāyaṇa to Yaśodā a son had given. ‘Who knoweth,’ sing they, ‘perchance it be Nārāyaṇa Himself who hath taken birth.’

99. With gratulations came the herdsmen to Nanda, bringing butter and ghee and many huge churns of milk, and to all did he forthwith lavish wealth in gifts.

100. All Gökula more and more began to blossom forth in joy. ’Twas as though the spring festival was being kept in all the country round, or as though all mankind in their lifetime Viṣṇu’s heaven had reached.

101. Ever must thou dedicate thyself to Kṛṣṇa’s name ; ever must thou dedicate thyself to his incarnation ; ever must thou dedicate thyself to his auspicious deeds. To him posy on posy do I offer lotuses.

IV. NANDA VISITS MATHURĀ. THE FATE OF PŪTANĀ. (Bhāg. Pu. X, v, vi.)

102. Nanda the cowherd went (to Mathurā) to pay his tribute unto Kāṁsa. There met he also King Vasudēva, and to his friend told he how a son had been born unto him.

103. With mutual content did both rejoice, and with gratulations and blessings each the other greeted, as they prayed that, this time, the babe’s life might be saved.

104. To Nanda did King Vasudēva impart the truth of the case. ‘Great woes did Kāṁsa wreak upon the children. Therefore, prithee, Kṛṣṇa and Baladēva safely guard.’

105. Now Kāṁsa had determined in his heart to slay (all) children, ‘for,’ quoth he, ‘(if this I do), how shall the infant that is my Death not die ?’ And so dispatched he Pūtanā against each child.

Pūtanā chēh phērān prath garas ta
 nikātⁱ dōda-shurⁱ mārān chēh
 ‘ t^ah gatsh ta t^akān röchⁱ kartas ta ’
 lāgas bōh dasta dasta pampōsh.

106

Nanda-gūr^u būzith ta log^u kōpas ta
 Wasudēwa-rāzas ti mīlith gav
 lōla kinⁱ Krushnani log^u lāranas ta. lāgas etc. 107.

Pūtanā tāyē Nandanis dwāras ta
 atsharatsha vihāh dōrith-kēth
 sōriy mātⁱ gay tas wuchanas ta. lāgas etc. 108.

Yēshōdāyē bālukh nyūn^u gindanas ta
 Krushnas dīji-dīji lūj^u, karanē
 yēthi sān ditⁱnas tan dāmas ta. lāgas etc. 109.

Krushna-jyuvⁱ tan rātⁱnas dāmas ta
 zuv prān kādⁱnas khīcith-kēth
 wasith ta traṭh zan pēyē āganas ta. lāgas etc. 110.

kruhan shēn tāñ wōt^u pān tas ta
 kulⁱ kātⁱ bajē kañē sūr sōpānⁱ
 shēbd gav ākōshⁱ ta būmi gav tsas ta. lāgas etc. 111.

Nanda-gūrⁱ būz^u wati gav āshīras ta
 ‘ Dayē, Dayē,’ ‘ Krushna, Krushna,’ log^u karanē
 Pūtanā pyēmūts^u ös^u āganas ta. lāgas etc. 112.

wadāvi gūrⁱ āy Nanda-gūris ta
 ‘ az mōn^u bālukh zi Narōnⁱ roch^u
 āpadā āyē ta āndⁱ kür^unas ta.’ lāgas etc. 113.

zōj^ukh Pūtanā yi-na gānd yiyēs ta
 tasandi d^uha nishē sōgand drāv
 mōk^uts^u-hond^u hīth ös^u yihuy mā tas ta. lāgas etc. 114.

kārⁱtav jai-kār Nanda-gōpas ta
 Yēshōdā-mātāyē namaskār
 yēman ös^u Bagawān athi gindanas ta. lāgas etc. 115.

106. From house to house doth Pūtanā wander, and little suckling babes doth she destroy. 'Therefore,' said he, 'speedily go thou forth and make me safe against him.'

107. This news heard Nanda the cowherd when he had visited King Vasudēva, and he was filled with trembling. Straightway, in his great love for Kṛṣṇa, set he forth running.

108. (But meanwhile) Pūtanā had entered Nanda's gateway arrayed in fairy guise, and as they looked upon her each and every wight was ravished by the lovely vision.

109. She took Yaśodā's babe as though to toy with it, and Kṛṣṇa sought she to dandle in her arms, as full of (false) affection offered she him her breast to suck.

110. Kṛṣṇa grasped her breasts that he might drink, and at them sucked he with such might that through them he dragged forth her breath and life. Like a huge thunderbolt, in the courtyard fell she prostrate.

111. Over twelve long miles her body lay extended, while trees and shrubs and mighty rocks were crushed to powder as she fell. From the sky echoed a thunder-roar, and in the earth a chasm formed itself.

112. On his way home, Nanda the cowherd heard the crash, and with astonished terror was he filled. 'O God ! O God !,' 'Kṛṣṇa ! Kṛṣṇa !' cried he, when he saw Pūtanā lying in the courtyard prone.

113. To Nanda came the cowherds with their gratulations. 'To-day, we wot that Nārāyaṇa Himself hath saved the child. A calamity came to him, and far away hath it been banished.'

114. Lest a stink should come from it, Pūtanā's body did they burn ; but, lo, from the smoke of the pyre it was a fragrant scent that issued forth, for, I ween, death at the hands of Kṛṣṇa was a cause of even her salvation.

115. Cry ye victory to Nanda the cowherd ! to Mother Yaśodā pay ye reverence meet ! For into their hands it was that Bhagavān came to sport.

yus lagi Krushna-jywanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yesh nith ta wāti Vishnu-bawanas ta
 lāgas bōh dasta dasta pampōsh.

116.

pōr¹ pōr¹ Krushna-jywanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 117.

V.

bođ^u hagurāh ös^u manz āganas ta
 māji thow^u manzul^u hagaras pēṭh
 Krushnas sövith gayē pānas ta.
 lāgas bōh dasta dasta pampōsh.

118.

manzāl¹-nēnd^ar ös^u Krushna-jīwas ta
 kođun nēnd^arē khōran kād
 hagaras khōr log^u ta chala sapañēs ta. lāgas etc. 119.

yus lagi Krushna-jywanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yesh nith ta wāti Vishnu-bawanas ta. lāgas etc. 120.

pōr¹ pōr¹ Krushna-jywanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 121.

VI.

Kansāsōr pēv wāra sōranas ta
 'kāl myōn^u zi prākh^oṭ^u sapanun^u hyot^u'
 rākhēsan āgyā kür^un phēranas ta
 lāgas bōh dasta dasta pampōsh.

122.

āgyā sōpūñ^u Trunāwartas ta
 yēchēs dyār zan rōv'māt¹ ös¹
 Krushnas nishē āv log^u phēranas ta. lāgas etc. 123.

āwalana tulith nyūn ākāshēs ta
 Krushna-jyuv¹ dab dith ta trōvith tshun^u
 pāna pēṭh bihith ta wach tsot^unas ta. lāgas etc. 124.

116. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

117. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses. .

V. KRŚNA AND THE WAIN. (Bhāg. Pu. X, vii.)

118. In Nanda's courtyard there was a great large wain, and on it once his mother Kṛṣṇa's cradle set. Therein put she him to sleep, and went about her household works.

119. In the cradle lay Kṛṣṇa sleeping, and in his sleep he stretched out his (little baby) legs. Lo, when his foot reached the edge of the wain, the wain (by the mighty push) was broken into fragments.

120. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

121. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

VI. THE FATE OF TRĀVARTA. (Bhāg. Pu. X, vii.)

122. Into deep thought fell Kamsa. 'My Death,' quoth he, 'hath manifest become.' So to the Rāksasas he gave command in search of him to wander forth.

123. To Trāvarta, the whirlwind demon, was given the command. (He was to search) as though the wealth of the god of wealth had been lost. Forth wandered he, and Kṛṣṇa did he approach.

124. In a whirlwind took he him up, and off into the sky he carried him. But Kṛṣṇa gave him one blow, and felled him to the earth. Then seated he himself upon him and open tore his breast.

yus lagi nēth 'Krushna, Krushna' karanas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yesh nith ta wāti Vishnu-bawanas ta
 lāgas bōh dasta dasta pampōsh.

125.

pōrⁱ pōrⁱ lāg'zi-nā Krushna-nāwas ta
 pōrⁱ pōrⁱ tasandis Krushna-nāwas
 pōrⁱ pōrⁱ Krushnanis tath tsarētas ta. lāgas etc. 126.

VII.

Garga-ryōsh^u Wasudēvⁱ sūz^u Nandas ta
 shurēn zi nāma-karan karanē
 Haladara-rāmas ta Krushna-zīwas ta
 lāgas bōh dasta dasta pampōsh.

127.

Garga-ryōsh^u yeli āv tot^u Gōkulas ta
 tas nishē sōruy prākhōṭuy ḍs^u
 Nanda-gūr^u brōṭh drāv tas brāhmaṇas ta. lāgas etc.
 128.

Nanda-gūrⁱ pōtra-zāy vüñ^u brāhmaṇas ta
 bālakas zātukh lēkhani log^u
 Garga-rēshⁱ r^atⁱ r^atⁱ lakhēn wānⁱ tas ta. lāgas etc.
 129.

läg^an zanmuk^u yeli gond^unas ta
 göda byūṭh^u tsandrama Vrushē-läg^anas
 döyum^u Mēthuni Rāh ḍs^u tas ta. lāgas etc. 130.

Karkaṭi Bruhaspath böyⁱ-bāwas ta
 Simhi Shōkr ta Öyith boq^u balawān
 Kañi Bōd santān wōpadāwanas ta. lāgas etc. 131.

Tōli Saur shēyum^u shēth^ar gālanas ta
 Vrushciki Baum satyum^u triyē karanas
 Dani Kīth ashṭum^u phēranāwanas ta. lāgas etc. 132.

¹ Garga (cf. verse 484) was the tribal priest of the Yādavas. According to the Bhāgavata Purāṇa (X, viii, 5) he was the founder of the science of Astrology, so that Kṛṣṇa's horoscope could not be in better hands. He was a confirmed

125. He who ever crieth 'Kṛṣṇa, Kṛṣṇa,' to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

126. Ever dedicate thyself to Kṛṣṇa's name, ever dedicate thyself to his incarnation, ever dedicate thyself to his auspicious deeds. To him posy and posy do I offer lotuses.

VII. THE NAMING RITE. (Bhāg. Pu. X, viii.)

127. To Nanda's home did Vasudēva send Garga the sage, that he might duly carry out the naming rite of the children Haladhara-Rāma and Kṛṣṇa.

128. When he came there to Gokula, all was known to him, and to welcome the Brāhmaṇa came forth Nanda the cowherd.

129. To the Brāhmaṇa, (in formal wise) Nanda the cowherd made known the birth of a son. Then the sage Garga began to write the horoscope, and declared to him each sign to be propitious.¹

130. When he had made due computation of the moment of the birth, in the first place found he the moon in Taurus, and in the second place the Ascending Node in Gemini.

131. (In the third place), like unto a brother (to the former two), was Jupiter in Cancer, Venus was in Leo, the sun was mighty in its influence, and, for the begetting of manifold progeny, was Mercury in Virgo.

132. As a sixth, for the destruction of enemies, Saturn was in Libra, as a seventh, for the marrying of (many) wives, was Mars in Scorpio, and, for long wanderings, in Sagittarius was the Descending Node.

bachelor, and appears subsequently in a much less favourable light in Chapter xxviii.

dop^unas ‘ yih zi pazi bod^u sōpanas ta
 dēwan ti tsor^u āsi asonduy tīz
 rāja sōr¹ danḍawath ta mān karanas ta
 lāgas bōh dasta dasta pampōsh.

133.

‘ asond^u nāv bādi tri-buwanas ta
 zātakāk¹ lakhēn yithiy chis ’

Krushna-nāv kor^unas Shyāma-sōndaras ta. lāgas etc.
 134.

tawa pata lyūkhun Balabadras ta
 wuchun yih zi āsi bod^u balawān

Balabadr-nāv pēv Haladaras ta. lāgas etc. 135.

ryōsh^u log^u tawa pata rasöy¹ karanas ta

Krushna-jyuv doyē trayē tshēṭ^arith gōs
 Yēshōdā lüj^us zāra-pāras ta. lāgas etc. 136.

‘ hē gōra, nēcyuw^u myōn^u chuh cikacāwas ta

bōh ti chēs pōtra-bōch^u ta dayā cyōñ^u

yina krūd khasiy ta shāph dihas ’ ta. lāgas etc. 137.

yitha titha rasöy¹ karith byūṭh^u khēnas ta
 ách¹ ṭuvith Vishnas arpani log^u

Krushna-jyuv ṭ^akān yith ta khēth tsolus ta. lāgas etc.
 138.

Garga-ryosh^u chuh tōshān tath tsarētas ta

Yēshōdā khōtsān tsakhi brāhmaṇas

dēwatā chih tsēkhalān ākāshēs ta. lāgas etc. 139.

mōj^u biyē biyē lüj^u syod^u ananas ta

Krushnas phir¹ phir¹ path raṭavūñ^u

yāñi sapanēs tāñ biyē yiyēs ta. lāgas etc. 140.

¹ Another name of Haladhara (the Plough-bearer) or Bala-Rāma. See verses 42, 43, 46. He was elder brother of Kṛṣṇa, and his constant companion.

2 Garga was a Brāhmaṇa, and Kṛṣṇa ostensibly a cowherd, whose touch would defile a Brāhmaṇa's food. According to established precedent, it was to be expected that, when his food was thus defiled, Garga should utter a terrible Brāhmaṇa's curse against the defiler. Yaśodā fully expects this, and begs for mercy on the ground that she has long been hungering for a son, that Kṛṣṇa is her only son, and that

133. And further quoth he to him, 'great, verily, is this child destined to become. His glory, and his alone, will be greater than the glory of the gods, and to him honour and reverence will all kings pay.'

134. 'Throughout the three worlds will his name wax illustrious. Such were the indications of the horoscope,' and to the dark and comely babe he gave the name of 'Kṛṣṇa' (i.e. 'the Dark One').

135. Thereafter wrote he the horoscope of Bala-Bhadra¹, and saw that he would become a man of might; and so to Haladhara there became allotted the name of 'Bala-Bhadra' (i.e. 'Excellent in Might').

136. Thereafter the sage began to prepare his food. Twice or thrice did Kṛṣṇa render it defiled,² and fain was Yaśodā to plead for the forgiveness of the holy man.

137. 'Ah, Reverend Sir, but frolicking is my child. I am one hungry for a son, and on thy mercy (do I throw myself), that anger arise not in thy heart and thou curse him not.'

138. In one way or another did he at last prepare his food and took his seat to eat. Then closed he his eyes, and with meet reverence to Viṣṇu did he dedicate it, and straightway Kṛṣṇa hurried up, ate of it, and ran away.

139. Right pleased is Garga the Sage at this deed. Yaśodā is filled with fear of the Brāhmaṇa's wrath, and at the sight joyfully in the heavens sport the gods.

140. Time and again doth the mother correct him, again and again doth she hold Kṛṣṇa back and tell him that, once the saint hath finished (with his food), then and not till then may he approach him.

he is but a child. Garga, however, does not curse and at last manages to get his food in an eatable condition. Before eating, he says grace, the grace being a dedication of the food to Viṣṇu. Kṛṣṇa, being an incarnation of Viṣṇu, claims the food as his own and makes away with it. Garga, of course, knows the truth about Kṛṣṇa, and instead of becoming angry is highly pleased, as also the gods, at this revelation of his deity. Yaśodā, on the contrary, being ignorant of the true facts, is terrified at what she fears will be the certain fate of her son.

mōj^u path raṭēs kati bōzihēs ta
 ‘yih zi chum arpān kōna khēma bōh’
 nonuy wanana ti kyāh tsēnihēs ta
 lāgas bōh dasta dasta pampōsh.

141.

purōhēth rasöy¹ khēth gav pānas ta
 an dana dakhēnā kūt^u dyut^uhas
 Nanda-gūr^u öhiy log^u manganas ta. lāgas etc. 142.

namaskār Nanda-gōrēnis bāgēs ta
 Yēshōdāyē pōtra-mājē namaskār
 namaskār Krushna-jyuanis nāwas ta. lāgas etc. 143.

yus lagi Krushna-jyuanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 144.

pōr¹ pōr¹ tasandis khēla-karanas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 145.

VIII.

khōkhaci nērihē Krushna-jyuv asta
 phērān dōda-tsād¹ phirān ḍs^u
 ‘Dōda-gūr^u’ nāv log^u bāla-Krushnas ta
 lāgas bōh dasta dasta pampōsh. 146.

zanga āyēs ta log^u pakanas ta
 shōndār ruñē tas pāda-kamalas
 phīrith ta yiyihē prath garas ta. lāgas etc. 147.

thūn^u khēna maza log^u bāla-Krushnas
 thañē-tsūri shikharēn lad karihē
 ‘Thañē-tsūr’ nāv log^u thañē-tsūras ta. lāgas etc. 148.

thañē-tsūri phērihē prath garas ta
 tsartsani rōzahōn gūr¹-bāyē tas
 shēnkawun^u wuchihē pata brōṭhas ta. lāgas etc. 149.

141. His mother held him back, but in no way did he heed her.
 'To me this sage doth dedicate the food. Wherefore should I not eat of it?' But even though he thus spoke plainly, how should she understand him?

142. The priest, his meal consumed, set forth for home. How great was the gift of food and money that Nanda the cowherd gave him, as he asked for the parting blessing of the holy man!

143. Reverence be to Nanda the cowherd's lot. Reverence be to Yasodā the Mother of the Son. Reverence be to the Name of Kṛṣṇa, to whom posy and posy do I offer lotuses.

144. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

145. Ever dedicating myself to his playful frolics, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

VIII. THE BUTTER-THIEF, KRṢNA AND THE MORTAR, YAMALA AND ARJUNA.
 (Bhāg. Pu. X, viii-xi.)

146. Kṛṣṇa (in due time) would slowly creep outside the house, and as he went along the jars of milk would he upset. Thus did the child Kṛṣṇa gain the name of 'Dugdha-gōpa' (i.e. 'Milkman').

147. As his legs gained strength began he to walk with little bells tinkling on his lotus-feet, and thus would he go round from house to house.

148. The child Kṛṣṇa acquired a taste for eating butter, and to pilfer it would he climb up on to the swinging shelves on which they stored it. Thus did he gain the name of 'Butter-Thief.'

149. To pilfer butter would he wander from house to house. Watching for him would the wives of the cowherds stand, as he (would come along) looking fearfully behind him and before.

thañē-tsūri-hātsh lāgahön Krushnas ta
 dyūn^u zan wuchihēkh ách^l phir^l phir^l
 ách^l phirith wuchanas pān wandahas ta
 lāgas bōh dasta dasta pampōsh.

150.

thañē-tsūri phērihē prath shikharis ta
 kañ^l-kājē wōkhal tala thāv^l thāv^l
 dēshākh yāñ tāñ lagi tsalanas ta. lāgas etc.

151.

barith dōda-gol^u kuni āsi tas ta
 nēshūk^u gūr^l-bāyē yiyi athi zan
 zōgith dōda-phuk^u buth^l diyi tas ta. lāgas etc.

152.

dōda-phuki achēn on^u pēyi tas ta
 Krushna-jyuv atha tala gatshi nīrith
 shur^l hēth lagēs nāla tulanas ta. lāgas etc.

153.

dōda-thöj^u kuni āsi thadi shikharis ta
 lōrē sūty tāl^l kin^l zād^l karihēs
 ös^u dōrith ta rōzi dōda-cēnas ta. lāgas etc.

154.

kēh cyāvi bālakan kēh pānas ta
 kēh wādaran ta panzēn kēh
 kēh rāwari chēki labi tālawas ta. lāgas etc.

155.

gūr^l-bāyē yihön lāri Krushnas ta
 thüñ^u dōd rāwarun mājē wananas
 Yēshōdā lagēkh zāra-pāras ta. lāgas etc.

156.

gūr^l-bāyēn log^u srēh bađanas ta
 dōd sōrihēkh ta mōl^l anahön
 dēwa ami hīta yiyi sōn^u khēlanas ta. lāgas etc.

157.

gūr^l-bāyē sārān dōd tsūri tas ta
 khōtān atihēkh mājē kōchi tal
 mājē kōchi atsanas pōr^l lagahas ta. lāgas etc.

158.

150. A charge of butter-theft would they bring against Kṛṣṇa, and he, in sham humility, would let his eyes roam hither and thither as he watched them. Lo! to his watching and to the roaming of his eyes do I make myself a sacrifice.

151. To steal butter would he peregrinate from swinging shelf to swinging shelf, putting grinding-stones and mortars under them to stand upon, and so reach up; but the moment they caught sight of him, away he scampereth.

152. Sometimes doth he fill his mouth with milk, and unabashed let himself fall into the hand of some cowherd's wife. Then fixeth he his eyes upon her and spurtest a stream of milk right full into her face.

153. When her eyes thus become blinded with the spurted stream of milk, Kṛṣṇa slippeth away from 'neath her hand, and collecting a mob of boys a hubbub raiseth.

154. Sometimes there may be a milk bowl high up upon a swinging shelf, and with a stick would he poke holes in its bottom. Then setting his mouth below it standeth he drinking from the issuing stream.

155. At one time giveth he a drink to the other children, at another to himself, at another to the monkeys and the bears, and yet another time doth he waste it and scatter it upon the wall or ceiling.

156. The cowherds' wives would come in chase of Kṛṣṇa. To his mother would they tell the waste of butter and of milk, and for their forgiveness doth Yaśodā pray.

157. Yet still the love of the cowherds' wives kept on increasing. If their store of milk ran short, they would buy more (for him to steal). 'For, perchance, by this stratagem,' thought they, 'he may be enticed into our house to play his tricks.'

158. The cowherds' wives privately set milk in his way, fearing that (he would leave them and) find his way into his mother's lap. And to his nestling in his mother's lap do I dedicate myself.

laṭi aki mōma dyut^u māji Krushnas ta
 Krushna-jyuv ās ös^u dörith-kēth
 vishō-rūph drēṭh āv biyē moṭh^u tas ta
 lāgas bōh dasta dasta pampōsh. 159.

mēts^u khēñ^u bōzōn māji Krushnas ta
 mutsarith ös^u tas wuchanē lüj^u
 vishō-rūph dyūṭhun ta biyē moṭh^u tas ta. lāgas etc. 160.

dōha aki möj^u bīṭh^u dōda-mandanas ta
 kōchē kēth Krushna-jyuv narē raṭihēs
 dōda-thöj^u ti grakavūñ^u pēṭh dānas ta. lāgas etc. 161.

graki sūty thājē āv dōda pēnas ta
 Krushnas trövith wōkowun tath
 pāt¹ kin¹ biyē dōd sōr^u trōw^unas ta. lāgas etc. 162.

dōda-pēna tsakhi gayē möj^u Krushnas ta
 lāryēyē pata tas zi dēwa raṭihēs
 rüt^u-rost^u raṭanas kētha yiyihēs ta. lāgas etc. 163.

lārān lārān thūc^u möj^u tas ta
 mājē-handi thakana ör^atsar ās
 raṭanas pön¹-pān dyutun tas ta. lāgas etc. 164.

raṭith chēh anān möj^u Krushnas ta
 gudāmi sūty lüj^u gandānē tas
 ganda-rost^u kētha sana yiyi gandānas ta. lāgas etc. 165.

gudöm¹ gandān chēh möj^u Krushnas ta
 ongul z^ah kāt¹ gay prath gandā tas
 gudöm¹ sōr¹ gandith biyē push pēyēs ta. lāgas etc. 166.

sāsa-badi gudāmi gand^a kor^uhas ta
 Krushna-jyuv na zi yiyi gandāna tas
 ār ās ta gandānas pān dyut^unas ta. lāgas etc. 167.

¹ Yaśodā never recognized Kṛṣṇa as a divinity. To her he was her darling baby boy, and this was in accordance with his wishes. But every now and then he granted her visions of his real nature, as the Supreme Deity, of whom all creation is but a manifestation. But, necessarily, these acts of graciousness were but moment-

159. Once on a time did his mother give Kṛṣṇa her breast to suck, and to her, for the drink, did he open wide his mouth. She looked within it, and lo ! therein was manifested unto her the whole creation. Then straightway was it by her forgotten.¹

160. Another time did his mother hear that Kṛṣṇa had been eating earth. His mouth she opened and therein she looked, and therein again was shown to her the whole creation, and again straightway it, too, did she forget.

161. (Bhāg. Pu. X, ix.) One day his mother to churn milk took her seat, and Kṛṣṇa (came and nestled) in her bosom, and caught her arms to stop her at the work. Moreover, on the stove there was being heated 'a pan of milk.

162. Suddenly the pan of milk began to boil over, and she hastily put him down (and ran) to cool down the (foaming milk); but behind her back he upset all the other milk that was in the churn.²

163. On the upsetting of the milk at Kṛṣṇa waxed the mother wroth. After him did she run, that somehow she might catch him. But how could she seize Him who hath no bounds nor limits ?

164. Pursuing him, pursuing him, became his mother weary, and when he saw her weariness sorrow came upon him, and by her he let himself be caught.

165. The mother caught him and brought him home. With a cow's halter she began to tie him up. But how can He who hath no bonds be bound ?

166. With the cow's halter doth his mother Kṛṣṇa bind, but each time that she would tie it, the halter was two fingers short. Then together tied she all the halters, but still were they all too short.

167. Thousands of halters did she knot together round him, but still (they were too short and) Kṛṣṇa with them by her could not be tied. At the last compassion came to him, and he suffered his body to be bound by her.

ary, and she was not permitted to remember them afterwards.

² According to the Bhāgavata Purāṇa he upset the churn because he was angry at the sudden cessation of the suckling.

- akiy gudāmi gondun wōkhalas ta
 prazi-hond^u swōmī gandāna āv
 prāna-razi ganḍahön tsēth-wōkhalas ta
 lāgas bōh dasta dasta pampōsh. 168.
- mōj^u gayē kāmē zi gand kor^umas ta
 Krushna-jyuv wōkhol^u hēth lōti lōti drāv
 nishē wōt^u Yēmalas ta biyē Arzōnas ta. lāgas etc. 169.
- kul^l z^ah zi tas ösⁱ nishē āganas ta
 Yēmal ta Arzōn^u ôsukh nāv
 sāsa-bād^l waharan-hānd^l baḍanas ta. lāgas etc. 170.
- kulēv dōyav mānz^l drāyāv asta
 wōkhalaci zēri sūty mūla nishē pēy
 dēwa-rūph saponukh ta āy Krushnas ta. lāgas etc. 171.
- Nāradani shāpa ösⁱ kul^l-bāwas ta
 na-ta ösⁱ santān Vaishrawanān^l
 Krushna-darshēna gōkh shāph antas ta. lāgas etc. 172.
- kul^l-pēna söriy gay āshtaras ta
 wari ta wadāvi lāg^l karanē
 Krushn sōn^u rachun ös^u Nārānas ta. lāgas etc. 173.
- Nanda-gūr^l kār^l mīṭh^l Shrī-Krushnas ta
 zōnun na kāran ath zi kyāh ös^u
 kul^l-pēnas ta shāph-tsalanas ta. lāgas etc. 174.
- bālakh āyēy poz^u wananas ta
 yim kul^l zi Krushnañi zēri sūty pēy
 yiyihē bāla-Krushnūn^u patsh kas ta. lāgas etc. 175.
- yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 176.
- pōr^l pōr^l Krushna-jyuwanis nāwas ta
 pōr^l pōr^l tasandis autāras
 pōr^l pōr^l tasandis shōba tarētas ta. lāgas etc. 177.

168. Then, by one single halter did she tie him to a rice-mortar. Behold, the Lord of all that liveth could be bound ! By the halter of my life-breath may I also bind Him to the mortar of my thoughts.

169. Quoth his mother to herself, 'Now have I tied him up,' and to her household works she went ; but Kṛṣṇa quietly went forth outside , taking the mortar with him, and came up close to the two trees, Yamala and Arjuna.

170. (Bhāg. Pu. X, ix.) These were two trees close to the court-yard. Their names were Yamala and Arjuna. and for thousands of years had they been growing.

171. Between the two trees progressed he slowly, and by a single push of the mortar became they both uprooted from the ground. Then assumed they the forms of two gods, and Kṛṣṇa did they approach.

172. By a curse of Nārada's had they been changed to trees, for otherwise were they sons of the god Vaiśravana. But, when they looked upon Kṛṣṇa, ended became the curse.

173. (Bhāg. Pu. X, xi.) At the falling of the trees were all astonished. Rejoicing and gratulations began they to utter. ' Our Kṛṣṇa hath been protected by Nārāyaṇa Himself.'¹

174. Kisses did Nanda the cowherd shower on Kṛṣṇa, for he knew not the cause of the happening, neither of the fall of the trees nor of the raising of the curse.

175. The children (who had seen it) came up to say the truth. ' It was at a mere push from Kṛṣṇa that the trees fell.' But of the child Kṛṣṇa who could this believe ?

176. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

177. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

¹ Literally 'was an object of protection to Nārāyaṇa.'

phala-wājēñ āyē phal k^ananas ta

Krushna-jyuv dā-mōchi phal hēni drāv
dā-phali rāt^an drāv phala-mōlas ta
lāgas bōh dasta dasta pampōsh.

178.

dōha aki Nanda-gūr^u ôs^u harshēs ta

bāla-Krushnañē tsarē bāshē wuchⁱ wuchⁱ
gūrⁱ-shurⁱ ta gūrⁱ-bāyē āsa tēkhalanas ta. lāgas etc.

179.

āshtsar būzith pēy sōranas ta

Puti-hond^u ta hagaruk^u Trunāwartun^u
kulⁱ-pēnⁱ ti sōrⁱ sōrⁱ pēy ḍaranas ta. lāgas etc. 180.

samith sōrⁱ pēy nīth karanas ta

kyāh tāñ zi wōtpāth chuh ath nagaras
yeli tēli rōch^u kür^u Dāyⁱ Krushnas ta. lāgas etc. 181.

gūnd^ukh kath ta khātⁱ wanases ta

sōriy shurⁱ bōt^u ta khyol^u hēth-kēth
Gōwardana-parbuth ta Vrundāwanas ta. lāgas etc.

182.

gōpiyēn ras log^u wan khasanas ta

sōn mōkta rātña-māla āsa pūrith
khēlān chēh gindān bāla-Krushnas ta. lāgas etc. 183.

bālakh chih khēlān bāla-Krushnas ta

shōñdār ruñē ta gōda-kārⁱ tas
muñē bōh ti wandahas pāda-kamalas ta. lāgas etc.

184.

tsōra-pōntsa-wahur^u tsāv wātshⁱ rachanas ta

prazi-hond^u pālakh chuh wātshⁱ-rachawun^u
gūrⁱ-shurⁱ sōrⁱ ösⁱ pata pata tas ta. lāgas etc. 185.

wātshⁱ hēth ta phērān ôs^u wanases ta

Watsāsōr āv wotsh^u lōgith
tsīnith ta Krushnan hōw^u Haladaras ta. lāgas etc.

186.

¹ The word *bāshē* properly means ‘words,’ especially ‘childish babblings.’ But here, as in verse 220, it is extended to mean ‘baby pranks.’

IX. KRŚNA AND THE FRUIT-WIFE, THE MIGRATION TO VRNDĀVANA, THE FATE OF VATSĀSURA. (Bhāg. Pu. X, xi.)

178. Once on a day a fruit-wife came to sell her fruit, and Kṛṣṇa went forth to buy of her fruit with a handful of paddy. But when he paid it as the price, instead of each grain there issued from his hand a jewel as the price.

179. Once on a day Nanda the cowherd was filled with joy, as he watched the many infant pranks¹ of Kṛṣṇa, the while romped together the cowherd boys and the cowherd wives.

180. Then fell they all sore amazed as they called to mind Pūtanā, the wain, and Trīvarta, and as they thought and thought upon the crashing of the trees they became filled with fear.

181. To hold counsel met they all together. ‘What mean these portents that befall this land² ? Blessed be God who saved Kṛṣṇa each time that they occurred.’

182. So thus did they resolve and to the forest (*vana*) set they forth, all with their children, wives and flocks, and reached the mountain of Gōvardhana and Vṛndāvana.

183. Arrayed in gold and pearls and jewels, sporting and playing with the infant Kṛṣṇa, filled with happiness are the herd-maidens as to the forest they ascended.

184. The boys frolic with Kṛṣṇa, as sweetly tinkle the bells upon his anklets. Yea, to his lotus-feet do I dedicate the pupils of mine eyes.

185. When Kṛṣṇa became four or five years old, he began to watch the calves. The Protector of all that liveth hath become a watcher of calves, and (as their leader) all the cowherd lads did follow him.

186. He was used to take the calves to wander in the forest. There, as a calf disguised, came Vatsāsura (the calf-demon), and him did Kṛṣṇa recognize, and to Haladhara did he point him out.

² In Kāshmīrī, the word *nagar*, like *shēhr*, is often used to signify ‘a tract of land,’ in addition to the usual meaning of ‘city’

patim¹ rāṭⁱnas khōr asōras ta
 gilavith kala pēṭhⁱ zuv koḍ^unas
 mōk^ath gav Krushnani atha maranas ta
 lāgas bōh dasta dasta pampōsh. 187.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 188.
 pōrⁱ pōrⁱ Krushna-jyuwanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc. 189.

X.

tawa pata Bakāsōr āv Krushnas ta
 braga-sond^u vihāh dōrith-kēth
 Pūti-hond^u bōy^u ḍs^u ta tsor^u vēh tas ta
 lāgas bōh dasta dasta pampōsh. 190.

braga-mōkha Krushna-jyuv nyūn nēngalanas ta
 gēg ās tsaṭana ta kaḍith nyūn
 Krushna-jyuvⁱ tōnth^uy tshēna kür^unas ta. lāgas etc.

Agāsōr ḍs^u bōy^u Bakāsōras ta 191.
 bēñē bōy^u mārana yüts^u tsakhi gav
 azagara-rūpa āv nishē Krushnas ta. lāgas etc. 192.

ōs^u wahörith ta rūd^u manz wanás ta
 butarāth ta ākāsh zan drēṭh āv
 kruha-bādⁱ wath zan zēv ḍs^u tas ta. lāgas etc. 193.

zēvi pēṭhⁱ shurⁱ sōrⁱ lāgⁱ gindanas ta
 āshtsarē shāyāh wuchanē lāgⁱ
 rākhyus chuh tōshān grās karanas ta. lāgas etc. 194.

Krushna-jyuv chuh tīnith mot^u lāganás ta
 wati zan phērān ta gēg roṭ^unas
 prān phoṭ^u asōras brahmāndas ta. lāgas etc. 195.
 kaḍith shurⁱ nīn sūty pānas ta
 anta-lāy chēc^unas tas zīv gay
 dēwatā sōrⁱ lāgⁱ pōsh warshēnas ta. lāgas etc. 196.

¹ A magic powder. When sprinkled upon anyone it kills him. Here the expression is metaphorical, and it simply means that when, as mentioned in the preceding

187. He caught the Asura by hind legs, and round and round above his head he whirled him till the demon's life he had torn out. Thus did Vatsâsura obtain salvation, for it was at Kṛṣṇa's hands that death he met.

188. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

189. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

X. THE FATES OF BAKÂSURA AND AGHÂSURA. (Bhāg. Pu. X, xi, xii.)

190. That after, to Kṛṣṇa came Bakâsura, as a crane disguised. Brother was he of Pūtanā, and with mighty hatred was he filled.

191. Into his crane's mouth took he Kṛṣṇa and swallowed him. But Kṛṣṇa, as he reached his throat, so tore it that the demon pulled him forth again. Then Kṛṣṇa merely tore his beak asunder (and so destroyed him).

192. (Bhāg. Pu. X, xii.) A brother of Bakâsura was Aghâsura, and at the slaughter of his sister and his brother him did rage consume. So, and as python huge disguised, came he to Kṛṣṇa.

193. Wide opened he his mouth and waited in the forest. Like the ground and like the sky appeared (his lower and his upper jaw), and as a miles-long road so seemed his tongue.

194. The children all began to frolic on his tongue, and looked around in marvel at the curious place. Well pleased, I wot, was the Rāksasa as he swallowed them.

195. But Kṛṣṇa recognized him, and pretended to be mad. He wandered down the road and seized his throat. Then, through his suture cervical burst forth the Asura's breath.

196. Then led he forth the children with him. Upon the demon scattered he the death-dust,¹ and so died he his deaths. The gods the while rained flowers upon Kṛṣṇa.

verse, Kṛṣṇa seized his throat, the demon died.

namaskār asōran tath bāgēs ta
 namaskār Krushnanēn khēla-bājēn
 namaskār tēlikis prath zanas ta
 lāgas bōh dasta dasta pampōsh. 197.

yus lagi Krushna-jyuvanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 198.

pōr¹ pōr¹ Krushna-jyuvanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 199.

XI.

gūr¹-shur¹ āsaḥön sūty Krushnas ta
 nānā prakōr¹ tim khēla karawān¹
 z^arawana yiyihē na kaīsi dēwas ta
 lāgas bōh dasta dasta pampōsh. 200.

aki laṭi Brahmāhas gav manas ta
 'wuch¹ta yim gūr¹-shur¹ bād¹ bāgēwān
 prath brinzi āsān sūty Krushnas ta'. lāgas etc. 201.

'asē chuh dōrlab dyāna sōranas ta
 yiman chuh āsān gindanas sūty.'
 hēkun na z^aravith ta pēv tsalanas ta. lāgas etc. 202.

dōha aki Krushna-jyuv drāv prātas ta
 gūr¹-shur¹ ta khēn cēn sūty hēth-kēth
 rachani wātsh¹ nikh sūty pānas ta. lāgas etc. 203.

bata khēni yeli bīṭh¹ kōj¹-samayēs ta
 prath kaīsi-hond^u nyūn pānas nish
 sōmbarith khēni log^u pōn¹-pānas ta. lāgas etc. 204.

kaīsi kun hövith khēyi pānas ta
 akh chus mēndi mēndi pāna āparān
 akh chus niwān thapi Krushnas ta. lāgas etc. 205.

kaīsi diyi thaph kēh thaph din tas ta
 kaīsi kari ách¹-nōṭh myonḍ^u hāwān
 ách¹-nōṭi warihē mē ti abalas ta. lāgas etc. 206.

197. Reverence be to the blessed lot of that Asura! Reverence be to Kṛṣṇa's playmates! Reverence be to each and all who in those days lived!

198. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

199. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XI. THE RAPE OF THE COWHERD BOYS BY BRAHMĀ. (Bhāg. Pu. X, xiii.)

200. Ever near Kṛṣṇa would stay the cowherd boys, and in many varied ways did they frolic. (But out of jealousy) none of the gods could bear this sight.

201. One time came it into Brahmā's thought, 'Behold, how blessed are these cowherd lads, who every moment spend in Kṛṣṇa's company.'

202. For us with difficulty is gained the power of calling him to mind by contemplation, and with these lads is he ever present in their frolics.' This could he not endure, and forthwith found he himself compelled to flee (the sight).

203. Once on a day at dawn set forth Kṛṣṇa, and with him to watch the calves took he the herd lads and for them meat and drink.

204. When, at the time of the midday meal, they all sat down to eat the food that each had brought with him, and after Kṛṣṇa had assembled them, he began to eat himself.

205. To one lad offereth he a piece of food and then eateth he it himself. Another lad himself putteth gobbet after gobbet into his mouth, and yet another is picking and stealing Kṛṣṇa's food.

206. From one doth he something snatch, and from him another snatcheth, at another he winketh as he showeth his gobbet. Would that he would deign one wink at me the feeble one !

bata-myond^u athi ôs^u Krushna-zīwas ta
 būzun zi wānⁱ khyol^u ḥchⁱ-tala gav
bata-myond^u athi hēth log^u lāranas ta
 lāgas bōh dasta dasta pampōsh.

207

nēb kuni lobun na ta phyūr^u wanas ta
 Brahmāhan pātⁱ kinⁱ shurⁱ khātⁱnas
 khyol^u kuni ḍyūṭhun na phyūr^u pānas ta. lāgas etc.

208.

wōt^u yeli khēna-shāyi pēv sōranas ta
 zōnun zi Brahmā tshal^arani āv
 tshalas tasandis muh tshun^unas ta. lāgas etc.

209.

panañi güts^u shurⁱ ta khyol^u now^u kor^unas ta
 nowuy wātshⁱ-khyol^u tyuth^u yuth^u ôs^u
Dayē-güts^u kaīsi āv na kēh ti tsēnanas ta. lāgas etc.

210.

waharas tāñ nāvⁱ shurⁱ gindanas ta
 nāvⁱ wātshⁱ ti mājēn sūty khēlān
 wahara pata Brahmā pēv sōranas ta. lāgas etc.

211.

Brahmā mōha nishē āv tsēnanas ta
 wasith Krushnas pādan pēv
 wātshⁱ-khyol^u shurⁱ-khyol^u anith dyut^unas ta. lāgas etc.

212.

shurⁱ-khyol^u yeli wōt^u nishē Krushnas ta
 bata-myond^u suy ôs^u athi Krushnas
 timan rost^u kētha sana myond^u wasihēs ta. lāgas etc.

213.

māyā-khyol^u tsāv Krushna-pānas ta
 Krushn^uy ösith Krushn^uy bōw^u
 Vishnu-māyi pōrⁱ pōrⁱ Krushna-zīwas ta. lāgas etc.

214.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yesh nith ta wāti Vishnu-bawanas ta. lāgas etc.

215.

pōrⁱ pōrⁱ Krushna-jyuwanis nāwas tā
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc.

216.

207. A gobbet of boiled rice was in Kṛṣṇa's hand, when he saw that from beneath his very eyes the herd had flitted far into the forest. So holding the gobbet still within his fingers after the herd he ran.

208. Long did he wander in the forest but no trace of the cattle did he find, and behind his back Brahmā hid the herd-lads away. When Kṛṣṇa nowhere saw the herd, returned he back to the place whence he had set forth.

209. When he had come back to the place where they had been eating, then did he understand, and knew that Brahmā had come to cozen him, and over that cozening cast he his Illusive Power.

210. By his own might created he anew a troop of lads and herd. The new herd of calves the former exactly did resemble, and by God's might no one discerned the change.

211. For a whole year the new lads were there a-frolicking, and the new calves were frisking round their mothers. Then, after the year, Brahmā understood.

212. Out of delusion came Brahmā to understanding. From heaven did he descend and fall at Kṛṣṇa's feet. He brought and rendered back the herd of calves and the whole troop of lads.

213. When the troop of lads came up to Kṛṣṇa, still held he within his fingers that very gobbet of rice. For, in their absence how could it have gone down his throat ?

214. Into Kṛṣṇa's body was the illusory troop absorbed. As it had been but (an emanation of) Kṛṣṇa, so Kṛṣṇa, and nought but Kṛṣṇa, did it again become. To the Illusive Power of Viṣṇu ever do I dedicate myself.

215. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

216. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XII.

baḍyōv ta Krushn tsāv gōv^ū-rachanas ta
 wanān gōv^ū hēth ta yiyi phīrⁱ phīrⁱ
 tatiy dōda-bata möj^ū āparēs ta
 lāgas bōh dasta dasta pampōsh.

217.

nērahön kāmadīna hēth wanās ta
 Jamunāyē bāṭhⁱ bāṭhⁱ khēla karawānⁱ
 Haladar ta sōrⁱ shurⁱ pata pata tas ta. lāgas etc. 218.

dōha aki drāmātⁱ ḥāndⁱ wanās ta
 shāyāh dīṭh^ūkh amöb^ū jān
 sar kulⁱ kāṭⁱ phal tati shūbanas ta. lāgas etc. 219.

logukh boḍ^ū maza tati gindanas ta
 ranga ranga shurⁱ-bāshē lāgⁱ karanē
 lōrⁱ lōrⁱ tshēpⁱ tshēpⁱ lāgⁱ gindanas ta. lāgas etc. 220.

kuni guri lāganas ta guri khāranas ta
 kuni hastⁱ-ambārē gindanāvēkh
 kuni shukra-pāliki khōsⁱ dinas ta. lāgas etc. 221.

gōv^ūn manz ati Krushna-jyuv asta
 s^h zan lōgith khōtsanāvēkh
 tsari-mōnji-wāda yiyi tsēkhalanas ta. lāgas etc. 222.

Shrīdām dōri āv Krushna-zīwas ta
 won^ūnas ‘wanāh chuh phala-bārⁱth^ūn
 kam maza banahön tati khēlanas’ ta. lāgas etc. 223.

‘kyāh kārⁱzi rākhyusāh chuh tath wanās ta
 khara-vih dōrith khēlāh hēth’
 Krushna-jyuvⁱ būzun ta pēv hōshēs ta. lāgas etc. 224.

Dēnuka-nāv ḫōs^ū tas rākhēsas ta
 gatshith pēs ta kor^ūhas dās
 Haladara-rāman prān kādⁱnas ta. lāgas etc. 225.

rākhyus gol^ū ta lāgⁱ khēlanas ta
 nānā phal khēth ta phīrith āy
 pōrⁱ pōrⁱ Krushna-zīwanas khēlanas ta. lāgas etc. 226.

XII. THE FATE OF DHĒNUKA. (Bhāg. Pu. X, xv.)

217. Kṛṣṇa grew older, and began to watch cows (not calves). Into the forests taketh he the cows and then wandereth home. And when he cometh back his mother feedeth him with rice and milk.

218. With the milch-kine into the forest would they wend forth, frolicking along the bank of the Yamunā, he, followed by Haladhara and all the lads.

219. Once on a day they went out beyond the forest, and there of surpassing delight a place did they behold. Adorned was it with lakes and trees and shrubs and fruits.

220. There with fullest joy did they frolic, and with many and many a kind of childish game did they disport. Here did they run and there they ran, as hide-and-seek they played.

221. Here did some pretend to be horses and others riders, there others played at being elephants' howdahs, there others, riding on each other's shoulders, played at the game of 'Śukra's palankeen.'

222. Kṛṣṇa stealthily slippeth among the kine, and terrifieth them by pretending to be a lion. Then clapping his hands doth he return with bursts of laughter.

223. Śridāman¹ came running to Kṛṣṇa. Quoth he to him, 'here be a grove filled with fruit. Merry should we be when playing there.'

224. 'But what are we to do? In that grove there is a Rākṣasa. The forms of asses have he and all his crew assumed.' So Kṛṣṇa heard, and then he understood.

225. That Rākṣasa was Dhēnuka hight. They went, they fell upon him, they utterly destroyed him, and Haladhara Rāma his vital breaths tore out.

226. Thus was the Rākṣasa destroyed, and they began their frolics; fruit of many kinds did they eat, and then returned they home. To Kṛṣṇa's frolics do I dedicate myself.

¹ See verse 253.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yesh nith ta wāti Vishnu-bawanas ta
 lāgas bōh dasta dasta pampōsh.

227

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 228.

XIII.

dōha aki nēth pōth¹ drāy prātas ta
 gūr¹-shur¹ ta kāmadīna hēth khēlān
 Jamunāyē bāth¹ bāth¹ lāg¹ phēranas ta
 lāgas bōh dasta dasta pampōsh.

229

akis shāyi gara ḍs^u Kāli-nāgas ta
 tati sōr¹ trēsh cēth ta bēsōr gay
 Krushnañi drēshṭi sūty pēy sōranas ta. lāgas etc. 230.

wuchun zi Kāli-nāg chuh manz zallas ta
 tawa kani zal tati bēha-sost^u ḍs^u
 sōbāwa sūty pēv dusht gālanas ta. lāgas etc. 231.

khasith kuli pētha krakh kür^unas ta
 tsari-mōnji-wāda sūty tambalōwun
 Kāli-nāg khara gav ta log^u wuchanas ta. lāgas etc. 232.

zallas tām¹ pata khōluw^u kor^unas ta
 Kāli-nāg tsakhi gav tala hyor^u khot^u
 Krushnan zallas manz wōth lōy^unas ta. lāgas etc. 233.

Kāli-nōgi bal hōw^u Krushna-zīwas ta
 shur¹ sōr¹ baṭhi pētha kōpani lāg¹
 Haladar Rām wōt^u maṭha karanas ta. lāgas etc. 234.

Nanda-gōrin¹ lāg¹ sōr¹ kōpanas ta
 yēch yēch lakhēn tati sōpānikh
 sōriy wōthith āy pata Krushnas ta. lāgas etc. 235

dyūthukh Kāli-nāg sās kala tas ta
 Krushna-jyuv roṭ^umot^u tal sarpan
 Yēshōdā ta sōriy tsāy wadanas ta. lāgas etc. 236.

227. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

228. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XIII. THE CONQUEST OF KĀLIYA NĀGA. (Bhāg. Pu. X, xvi, xvii.)

229. Once on a day, as ever, went forth at dawn the herd lads with their kine a-frolicking, and all along the Yamunā bank did they begin to wander.

230. At a certain place was the home of Kāliya Nāga. There did they all drink, and straightway fell they all aswoon. But conscious became they again when Kṛṣṇa cast his glance upon them.

231. He saw that in the water was Kāliya Nāga, and through that cause was the water fraught with poison. So, as his nature ever was, to destroy that evil one he set himself.

232. Into a tree he climbed and from it sent he forth a challenge and loudly clapped his hands. Thus became Kāliya Nāga attent, and he began to gaze at him.

233. Next Kṛṣṇa stirred the water up and muddied it, till Kāliya Nāga wroth became, and to the surface ascended from below. Then into the water Kṛṣṇa leaped upon him.

234. Against Kṛṣṇa great might did Kāliya Nāga display, and on the bank began all the lads to tremble, till up Haladhara Rāma came to comfort them.

235. To tremble began all the household of Nanda the cowherd, and there, in the house, did many evil portents hap; so all arose, and in the search for Kṛṣṇa hurried forth.

236. There saw they Kāliya Nāga and his thousand heads, and by the serpent¹ Kṛṣṇa downward pressed; and as they looked, Yaśodā and all began to wail.

¹ Kāliya Nāga was a serpent with a thousand heads

wuchān chih kēh bal thow^umot^u na tas ta
 Krushna-jyuv kalav pēṭhⁱ wōṭa lāyān
 Krushnañi lata-mönji rath phoṭ^u tas ta
 lāgas bōh dasta dasta pampōsh.

237

anta-kāl wātani log^u sarpas ta
 sarpiñē āyēyē shēran sārēy
 sōndari rūpa lajē zāra-pāras ta. lāgas etc.

238.

sōbāw zār bōzanuk^u Shrī-Krushnas ta
 tōṭhyōkh ta dop^unas ‘nīrith tsal.’
 saruph ti mōkalith log^u tsalanas ta. lāgas etc.

239.

path-kāli sarpa-wair ḍos^u Garuḍas ta
 yāñ saruph dēshihē tāñ khēyiḥē
 saraph āy ṭanga ta ān möñ^uhas ta. lāgas etc.

240.

rēta pāṭⁱ saruphāh khyon^u gond^uhas ta
 prath kaīsi anwār panüñ^u ḍos^u
 Garuḍ anwāri prāri rētas ta. lāgas etc.

241.

anwār yeli wōts^u Kāli-nāgas ta
 bala-sost^u Garuḍas laḍanas āv
 pūsh^u na ta tsalanas wath āyēs ta. lāgas etc.

242.

ati ḍos^u ryoshwāh akh boḍ^u tapas ta
 Kāli-nāg yith ta shēran ās
 ryosh^u Garuḍas athi kētha diyihēs ta. lāgas etc.

243.

tana pēṭha Kāli-nāg tshēpi zalas ta
 basawun^u tati ḍos^u shurⁱ ta böts^u hēth
 kaḍith tshun^u Krushna-jyuvⁱ ta gav samudras ta.
 lāgas etc.

244.

drāv yeli Krushna-jyuv manza zalas ta
 khōtsān mājē log^u bēbi atsanē
 pōrⁱ pōrⁱ lagahōs prath vihas ta. lāgas etc.

245.

¹ Regarding Garuḍa, see note to verse 58.

² That is to say, he had been appearing in the character of a mighty warrior,
 52

237. Then see they that the serpent hath no power left. From head to head Kṛṣṇa on its heads was leaping; and at each kick of Kṛṣṇa forth spouted blood.

238. The serpent's last hour to approach began, and suppliants for mercy to Kṛṣṇa came all his wives, and in beauteous form began they to implore him.

239. Prone to hear supplication is Kṛṣṇa's quality. Gracious to them became he, and to the serpent said he 'Flee thou from hence.' And thus released the serpent fled away.

240. (Bhāg. Pu. X, xvii.) In olden time did Garuḍa¹ hold the snakes in hate, and every serpent that he saw him would he devour; till harassed so did they become that to obey his commands they did agree.

241. And thus were the terms of peace. Each month should Garuḍa one serpent devour, each as his turn came round, and he should wait a month for the appointed turn.

242. But when to Kāliya Nāga the turn came round, mighty in strength, at Garuḍa he came to fight. But he could not prevail, nor could he find a way to flee.

243. Now in that place there was a certain mighty saint plunged in austerities. To him did Kāliya flee, and with him refuge took. Then how could the saint deliver him into Garuḍa's hand?

244. From that day, with his wives and children, did Kāliya hidden in the water dwell; and when he by Kṛṣṇa thence was driven, to the Ocean did he take his way.

245. When Kṛṣṇa came forth from the water, he crept like a frightened child into his mother's bosom.² To each part he played may I dedicate myself.

and now he suddenly changed his appearance, and became the child again. The author dedicates himself to each of the many rôles assumed by Kṛṣṇa.

mōj^ū pōrⁱ lagēs pān wandanas ta
 byon^u byon^u nālamātⁱ sōrⁱ karanas
 dapān zi ‘rōch^ū Dāyⁱ kētha kür^ūnas’ ta
 lāgas bōh dasta dasta pampōsh.

246.

pōrⁱ pōrⁱ tasandis prath tsarētas ta
 khēlanas lađanas biyē khōtsanas
 biyē Vishnu-māyē sūty māshērāwanas ta. lāgas etc.

247.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

248.

pōrⁱ pōrⁱ Krushna-jyuwanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc. 249.

XIV.

grīshmani rēta āy pōsh phōlanas ta
 Krushna-jyuv tsarē log^u khēla karanē
 khēlanas tasandis pān wandahös ta
 lāgas bōh dasta dasta pampōsh.

250.

dōha aki ras log^u tas khēlanas ta
 Pralamba rākhyus manz-bāg tsākh
 shurⁱ-vih lōgith log^u gindanas ta. lāgas etc. 251.

pānawōñ^ū khāsēn lāgⁱ gindanas ta
 yus hārihē tas khōs^u dyun^u ôs^u
 Haladar hēyihē na khōs^u Krushnas ta. lāgas etc. 252.

khōs^u khot^u Shridāmun^u Krushnas ta
 Krushna-jyuv pāna moṭ^u dörith ta rūd^u
 Shridām aṭa-bāri khot^u Krushnas ta. lāgas etc. 253

246. For him doth his mother offer herself as a sacrifice, and one by one do all embrace him as they cry, ‘Wondrous was it how God protected him.’

247. To each deed of his do I dedicate myself, to his frolics, to his fighting, to his baby fear, and yet again to his making them forget (his godhead) by his Illusive Power.

248. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

249. Ever dedicating myself to Kṛṣṇa’s name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XIV. THE FATE OF PRALAMBA. THE FOREST CONFLAGRATION.

(Bhāg. Pu. X, xviii, xix.)

250. In the season of summer the flowers began to bloom, and many were the frolics that Kṛṣṇa played. To his frolics would I dedicate myself.

251. Once on a day, when in his frolics he was full of joy, Pralamba, the Rāksasa, entered their midst. The form of a lad did he take, and with them he began to play.

252. Among themselves began they to play the game ‘Khāsēn,’ and this was the manner of it, that when one (party of boys) was defeated (in a game), the lads of that party should carry the lads of the other party on their shoulders. (Haladhara was the leader of one party and Kṛṣṇa of the other.) Haladhara had not to take Kṛṣṇa on his shoulders (because his party won).

253. Śridāman¹ (was of the winning party and had the right to) mount on Kṛṣṇa’s shoulders, so Kṛṣṇa stood and offered his back, and Śridāman rode upon it.

¹ See verse 223. Probably the Sudāman of verse 423 and of chapter xlvi.

Haladārⁱ khōs^u khōr^u shurⁱ-asōras ta
 aṭa-bāri khōrith ta kaḍith nyūn
 tāmⁱ ti zōn^u mushti aki prān koḍ^unas ta
 lāgas bōh dasta dasta pampōsh.

254.

maza-mātⁱ shurⁱ sōrⁱ tsāy vēṭhanas ta
 Haladar Rāmas lāgⁱ tōtanē
 ākōshⁱ dīv lāgⁱ pōsh warshēnas ta. lāgas etc. 255.

tawa pata yēli lāgⁱ gara gatshanas ta
 wanās manz dōdⁱ ogun log^umot^u ḍs^u
 āchⁱ ṭuwanōvith ta wōtⁱ pānas ta. lāgas etc. 256.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 257.

pōrⁱ pōrⁱ Krushna-jyuwanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc. 258.

Krushna-jyuv nērihē yēli khēlanas ta
 shurⁱ hēth shurⁱ-bāshē karān ḍs^u
 bōh ti shurⁱ-bāshēn pōrⁱ lagahōs ta
 lāgas bōh dasta dasta pampōsh. 259.

mōrālī wāyēnas pray gayē tas ta
 mōrālī wāyān Mōrālidar
 mōrālī wāyūñ^u bōh ti bōzahōs ta. lāgas etc. 260.

yāñ lagihē suh mōrālī wāyēnas ta
 kāmadīna rōzahōn gāsa-khēna path
 wātshⁱ dōd cēna tath kan dāranas ta. lāgas etc. 261.

mōrālī wāyān log^u nēranas ta
 gōpiyēn tāñ ḍs^u man nērān
 lagahōn Krushnas pata lāranas ta. lāgas etc.

262.

254. Haladhara had the right to mount on the shoulders of (Pralamba) the Asura disguised as a lad. Pralamba took him up as a rider and at once carried he him off. But Haladhara knew what he would have done, and with a single fist-blow tore out his life-breath.

255. Joyfully did all the lads exult; Haladhara Rāma did they praise, while the gods rained flowers from the sky.

256. (Bhāg. Pu. X, xix.) Afterwards as they were about to return home, in the forest there blazed a mighty conflagration. But Kṛṣṇa made them close their eyes, and safely reached they their homes.

257. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

258. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XV. THE ENCHANTING FLUTE, THE MOONLIGHT SPORTS, THE THEFT OF
THE HERD-DAMSEL'S GARMENTS, THE RĀSA DANCE. (Bhāg. Pu. X,
xxi, xxii, xxix-xxxiv.)

259. When to frolic Kṛṣṇa would go forth, taking the lads with him, childish pranks did he play. I also would dedicate myself to those childish pranks.

260. In playing the flute did he take delight, and from his playing the flute (gained he the name of) Muralidhara (the Fluteplayer). Would that I also the playing of his flute might hear.

261. As he would begin playing on the flute, the milch-kine standing still did cease their grazing, and the calves would cease from drinking (their mothers') milk to listen to the sound.

262. As he went forth playing on his flute, forth too went the hearts of the herdmaidens, and after him would they begin to run.

- gōpiyē sārē tati lajē matanas ta
 Kāmadēv wuch¹ wuch¹ rōzihēkh na sōr
 lagahön kāmanā tsür^ü baranas ta
 lāgas bōh dasta dasta pampōsh. 263.
- wuñē ôs^u bāla-pān Krushna-zīwas ta
 Kāmadēv pānay kyāh wān¹zēs
 kāminiyē kāmanā kō-na baranas ta. lāgas etc. 264.
- nēth prath gōpiyē pata lāranas ta
 köm^u-kōt^u trövith āsa pata tas
 nālamati raṭahön Kāmadēwas ta. lāgas etc. 265.
- gōpiyēn man log^u Kāmadēwas ta
 samith sārēv^üy dōruk^h vrath
 ' srēh sōn^u wuzi-nā bāla-Krushnas ' ta. lāgas etc.
 266.
- korukh Mōnj^uhōranis rētas ta
 Jamunā baṭhis pēṭh ārādan
 Kātyāyēniyē lajē pūz karanas ta. lāgas etc. 267.
- dīviyē āyē sārē war manganas ta
 ' Kāmadēv Krushna-jyuv asē wār¹tan '
 yihay kāmanā lajē baranas ta. lāgas etc. 268.
- dīvī tōṭhēyēkh tath pūzanas ta
 gōpiyēn kāmanā sēd sōpūn^u
 pānay mani āv Krushna-zīwas ta. lāgas etc. 269.
- praböt¹ watsha yēli snān karanas ta
 Krushn ākh pata pata phēran hēth gōkh
 kulis pēṭh mōrālī log^u wāyēnas ta. lāgas etc. 270.
- gōpiyē boṭh^u khatsa lajē tshāḍanas ta
 prath kāh panunuy tshāḍani lüj^ü
 nētha-nañē bivē watsha manz zallas ta. lāgas etc. 271.

263. There did all the herdmaidens begin to be maddened, and swooned they as they kept looking on his Cupid-form. Filled with great longing for him did they eke become.

264. By this time Kṛṣṇa had attained to youthhood, and why need we speak of him who was himself a very Cupid, and how should not the damsels have been filled with longing?

265. Ever after him ran the herd-damsels, abandoning their household duties all, and with embraces would they clasp his Cupid-form.

266. To this Cupid so devoted became the hearts of the herd damsels, that all with one consent they took vows of fasting, prating 'May love for us in Kṛṣṇa be awakened.'

267. (Bhāg. Pu. X, xxii.) In the month Mōñjhōr (November-December) on the bank of the Yamunā did they offer prayers and worship the goddess Kātyāyani.¹

268. Before the goddess came they all to ask a boon, ' May Cupid Kṛṣṇa choose us for himself ! ' for this alone was the longing that they felt.

269. By their worship was the goddess rendered gracious, and the longing of the herd-girls was fulfilled, and thus into the thought of Kṛṣṇa himself did they come.

270. At dawn, when they descended to bathe, Kṛṣṇa came along after them and carried off their garments. Then up in a tree began he his flute to sound.

271. The herd-damsels ascended the bank and began to search. Each for her own garments began to seek. Then, finding themselves naked, again into the water they descended.

¹ One of the forms of Durgā, the spouse of Śiva.

kulis pēṭh ḍyūṭhukh phēran athi tas ta
 nētha-nañč kētha-kana hāwanas pān
 zala manza lajē tas zāra-pāras ta
 lāgas bōh dasta dasta pampōsh.

272.

' triyēn zi kētha pazi nanga rōzanas ta
 phēran dita asē lagōy pōr¹,
 dop^unakh zi ' rūziv-ay nanga pānas ' ta. lāgas etc.

273.

dop^uhas zi ' asē gatshi bang vratas ' ta
 dop^unakh zi ' tuhond^u vrath saphal gav
 yihay kāmanā ös^u tōhē manas ' ta. lāgas etc. 274.

zāra-pāra kōtwāh lajē karanas ta
 ' yima kama shur^u-bāshē, yih kyāh gav'
 būz^unakh na, mōrālī ös^u wāyēnas ta. lāgas etc. 275.

tūri-dādi nangay boṭh^u khatsas ta
 dop^unakh zi ' namaskār hēth rūziv '
 namaskār dōrukh ta gayē nanga-masta. lāgas etc. 276.

kuli pēṭha wast^ur log^u dinas ta
 yōssa yiyyi nanga brōṭh tas diyi brōṭh
 maza log^u tath khēli bāla-Krushnas ta. lāgas etc. 277.

kuli pēṭha yāñ woth^u ta pān wond^uhas ta
 war mong^uhas zi ' asē kāmanā pūr.'
 wātsa-band hyot^uhas bāla-Krushnas ta. lāgas etc. 278.

gōpiyēv yiyyi wātsa-band hyot^uhas ta
 ' asē sūty zi rāthāh kriḍā kar '
 gōpiyēn kal rūz^u tāth^u wātsas ta. lāgas etc. 279.

rōts^u aki pūrn ös^u zūn^u rātas ta
 Krushna-jyuv mōrālī wāyān drāv
 wātsa-band pālun pēv Krushnas ta. lāgas etc. 280.

¹ In the Bhāgavata Purāṇa, this and the four following chapters (*adhyāyas*)

272. On the tree, holding their garments in his hand, did they see him; but, naked as they were, how could they show to him their forms? So from the water began they to him to make entreaties.

273. ‘How becometh it for women to stay naked? To thee do we dedicate ourselves; give us, pray, our garments.’ Quoth he to them, ‘Aye, if (before me) naked as ye are ye stand.’

274. Quoth they to him, ‘Our vow and fast broken will become.’ Quoth he to them, ‘Your vow hath become fulfilled, for this be the very longing that was within your hearts.’

275. How many entreaties did they make to him! ‘What are these childish pranks! what be this that unto us hath happed!’ But he heeded them not, and his flute continued he to play.

276. Tormented by the cold, naked as they were, on to the bank they climbed. Quoth he to them, ‘There stand ye, and reverence to me make.’ There were they stark naked as they bowed to him.

277. From the tree made he ready the garments to hand to them. ‘She who first cometh before me naked, to her will I give her clothes.’ So, with this frolic did he thus divert himself.

278. No sooner had he from the tree descended than to him did they their bodies dedicate, and begged from him the boon that he their longings would fulfil. Thus from the young Kṛṣṇa took they his spoken promise.

279. And this was the spoken promise that they took from him. (To their) ‘Sport with us for but a single night’ (he answered ‘yea’) and only with that promise was the herd-damsels’ yearning stayed.

280. (Bhāg. Pu. X, xxix.¹) By night, all through the night shone the full moon, and playing on the flute forth Kṛṣṇa went, for his uttered promise needs must he keep.

together form a very famous section known separately as the *Rāsa-pañcaddhyāyī*.

matsa gayē gōpiyē lajē lāranas ta
 kāmi-kōcē gara bār trövith kēth
 Krushna-jyuv brōṭh brōṭh sārē pata tas ta
 lāgas bōh dasta dasta pampōsh.

281

phērān drāyē yēli phērē wanās ta
 Krushna-jyuv mōrālī wāyān ḍs^u
 gōpiyēn ras log^u tath wāyēnas ta. lāgas etc.

282.

khēlān matsa yēli gayē khēlanas ta
 manz-bāga tshäl^arith pān khoṭ^unakh
 akhāh niyēn sūty pānas ta. lāgas etc.

283.

gōpiyēn vēh pyōkh ta lajē matanas ta
 matsa zan kulēn lajē pritshanē
 ' nēb kuni āsi-nā bāla-Krushnas' ta. lāgas etc.

284.

kuni tshāy gatshihēkh ta pata lāranas ta
 kuni Krushna-pād¹ vina nēb labahōn
 padi padi Krushna-pād¹ mīṭh¹ karanas ta. lāgas etc.

285.

pod^u pod^u Krushnun^u āsa wuchanas ta
 zanāna-podwāh ti sūty wuch^uhas
 phyāh¹ lajē baranē pōn¹-pānas ta. lāgas etc.

286.

' kōssa sana gōpī sūty āsi tas ta
 kōssa sana bāgē-büḍ^u priy gayē tas
 kami sana asē manza man nyuv tas' ta. lāgas etc.

287.

wuchān chēh triyē-pod^u na sūty biyē tas ta
 akis shāyē Krushnun^u kunuy pod^u
 zōnukh zi khör^un bōna nakhas ta. lāgas etc.

288.

akis shāyē gōpiyāh ḍs^u wadanas ta
 pryuṭsh^uhas ta dop^unakh ' tshäl^arith gōm
 ahankār gayām zi tōṭh^u gayēsas' ta. lāgas etc.

289.

' trövith gōm ta kyāh wana kas' ta
 timan^uy sūty sa ti lārani lü^u
 matsar tihond^u yiyi na zi wananas ta. lāgas etc.

290.

¹ V. I. batsh.

281. Maddened did the herd-damsels pursuing him run forth abandoning their homes and household duties. Ahead ahead went Kṛṣṇa and they all after him.

282. Strolling went they forth, through the forest did they roam. Kṛṣṇa the flute kept playing, and at the sound love attacked the herd-damsels.

283. As they frolicked, madly did they frolic. Then, deceiving them, from their midst he hid himself, and one herd-damsel with him took.

284. (Bhāg. Pu. X, xxx.) Like unto poison was this to the other damsels, and bereft of reason did they become. Like mad women did they ask the trees, but no trace of Kṛṣṇa can they find.

285. Here 'tis as though his shadow appeared, and after it they ran ; there find they the prints of Kṛṣṇa's feet, but find no sign of him. Footprint by footprint do they follow him, kissing each mark of Kṛṣṇa's feet.

286. Each footprint of Kṛṣṇa do they scan, and see the footprints of a woman with him, as among themselves distraught do they become.

287. 'There appeareth to be some herd-damsel with him ; some happy fair hath gained his love. Who can she be that hath taken his heart away from us ?'

288. Again they mark that the woman's footprints are no longer with him, in one place there is but the print of Kṛṣṇa's foot alone. Then made they no doubt but that he had on to his shoulder lifted her.

289. Elsewhere they came upon a weeping herd-damsel. They asked her, and quoth she, 'me hath he deceived, from me hath he gone ; for at the thought that it was I who was his dearling I had been filled with self conceit.

290. So he abandoned me. What can I say to whom ?' and with them too did she begin to run. Crazy were they all, nor can their madness be described.

kāh nād lāyihēs ta kāh gēvihēs ta
 kāh rōzi Krushna-dyān mani dōrith
 kāh batsh bār¹ bār¹ pān mārēs ta
 lāgas bōh dasta dasta pampōsh.

291.

pānay biyē ākh pān wond^uhas ta
 sārēv^uy yikawaṭa nāla-mati roṭ^u
 prath kāh dapi mēy mot^u kor^umas ta. lāgas etc. 292.

tōshān ta khēlān khēla karanas ta
 māyā Krushnūn^u khēlān ös^u
 khēlun^u mani ākh rāsa-mandālas ta. lāgas etc. 293.

mandul karith ta lāg¹ khēlanas ta
 Krushna-jyuv ta gōpī prath nakha ös^u
 manz-bāg ti Krushna-jyuv wād tulanas ta. lāgas etc. 294.

shē-rēts^u rāth gayē tath rātas ta
 dēwatā sōriy wuchanas ös¹
 Vishnu-māy yiyi na zi kaīsi wuchanas ta. lāgas etc. 295.

dēwatā ta gandarwa ös¹ gēwanas ta
 Nārod^u vīnā wāyān^u ös^u
 tih kēh yiyi na zi kaīsi wananas ta. lāgas etc. 296.

tawa pata biyē lāg¹ khēla karanas ta
 nānā rāng¹ pānavūn^u khēlani lāg¹
 pōr¹ pōr¹ lāg¹zēs prath khēlanas ta. lāgas etc. 297.

kuni gur^u lōgith guri khāranas ta
 kuni host^u lōgith pakanāwanas
 kuni pōlikh zan pān tsānanas ta. lāgas etc. 298.

Shēnkara-yētshy ākh tath samayēs ta
 gōpiyē sārēy gūr¹ hēth gav
 Krushnani atha gav mōkti-dwāras ta. lāgas etc. 299.

jai-kār Krushna-jyuanis khēlanas ta
 jai-kār gōpiyēn bāgēwatiyēn
 jai-kār Shukadēwanis wananas ta. lāgas etc. 300.

¹ The Gandharvas are the heavenly quiristers. Nārada is the musician of the gods. His special instrument is the lute.

² According to the Bhāgavata Purāṇa his name was Śāṅkhacūḍa, and the carrying off took place subsequently. He was a demon, a Daitya, not a Yakṣa.

291. Some called to him, some sang to him; some, meditating upon Kṛṣṇa in their hearts, stood still; others beat their own bodies babbling and distraught.

292. Again himself he came to them, and to him did they their bodies dedicate; all came to him and together seized him in embrace; and each saith to herself, 'It is I alone who did embrace him.'

293. Rejoicing and frolicking did they make their sport. Kṛṣṇa's Illusive Form, too, sported with them, and into his mind came the frolic of the Rāsa dance.

294. They formed the circle and began the revel, and Kṛṣṇa (multiplied himself) and by the side of each herd-damsel (danced), while in the centre clapping his hands to time the dancing also Kṛṣṇa stood.

295. That single night became a night that lasted for six months, and all the gods were gazing at the scene, but by no one, not e'en by them, can all Viṣṇu's Illusive Power be seen.

296. The gods and the Gandharvas¹ songs did sing, Nārada was playing on his lute. But naught of that can any one describe.

297. Thereafter again began they to frolic, and mutually did they sport in varied manner. To each sport shouldst thou dedicate thyself.

298. (As Kṛṣṇa's childish pranks came to their minds) here damsels pretended to be horses and others to be their riders; there some pretended to be elephants while others drove them; there some pretended to make others enter palankeens.

299. (Bhāg. Pu. X,xxxiv.) At that hour came Śaṅkara² the Yaksā, and he the herd-damsels and the herdsmen carried off; but by Kṛṣṇa's hand the door of salvation did he attain.³

300. Victory be to Kṛṣṇa's sporting, victory be to the herd-damsels highly blessed, and victory be to the telling of the tale by Śukadeva.⁴

³ The door of salvation is death. As he was killed by Kṛṣṇa he necessarily received salvation.

⁴ He was the original reciter of the Bhāgavata Purāṇa.

gōpiyēn hīth ḫs^u mōkth karanas ta
 lōla sūty sārēy karēn mōkth
 Vishnu-māyē yiyi na zi kēh ti tsēnanas ta
 lāgas bōh dasta dasta pampōsh.

301.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

302.

pōrⁱ pōrⁱ Krushna-jyuwanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc. 303.

XVI.

dōha aki bōcha lūj^u Krushna-zīwas ta
 khēli-bājēn ti bōcha sārēnⁱ lūj^u
 gara dūrⁱ ḫsukh wanahan kas ta
 lāgas bōh dasta dasta pampōsh.

304.

Jamunāyē baṭhi ḫs^u and wanās ta
 rēshⁱ ḫsⁱ tath wanī karān jag
 Krushna-jyuvⁱ shurⁱ sūzⁱ yēgñē-mandalas ta. lāgas
 etc. 305.

lajyēy Krushnūñ^u bōcha wananas ta
 'sōn^u Krushna-jyuv chuwa khyon^u mangān '
 rēshēn gaṭakār ḫs^u bōzanas ta. lāgas etc. 306.

'prōpyun^u zi hāwun chuh wōñ yēgñēs ta
 dēwa-bali-dān dith ta ada bōzav
 gōḍa kētha gōrēn pazi dinas' ta. lāgas etc. 307.

bōcha-hātⁱ phīrith ta āy Krushnas ta
 rēshⁱ-bāyēn nishē biyē sūzin
 rēshⁱ-bāyau būz^u ta tsāyē tōshēnas ta. lāgas etc. 308.

dōyē atha haṭi-rath lajē wandanas ta
 'Krushna-jyuv tūṭh^u asē pāna Bagawān '
 myūṭh^u myūṭh^u khyon^u hēth ta lāryēyēs ta. lāgas etc.
 309.

301. Al this was done that the herd-damsels might have salvation, and by their love saved by him became they all. (So beyond limit is) Viṣṇu's Illusive Power, that naught of it can reach the comprehension.

302. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

303. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XVI. THE CHURLISH SAGES. (Bhag. Pu. X, xxiii.)

304. Once on a day it happed that Kṛṣṇa hungry became, and so did all his playmates. Their home was far distant, and to whom should they tell their state ?

305. On the bank of the Yamunā was the forest's edge, and in that forest were certain sages busy on a solemn sacrifice. So to the sacrificial circle did Kṛṣṇa send the lads.

306. They began to tell them of Kṛṣṇa's hunger. 'From you doth our Kṛṣṇa ask for food.' But when they heard it, upon the sages did the darkness (of this world's illusion) fall.

307. 'Now must we present the offering of the sacrifice. When we have given our oblation to the gods, then will we list to you. How is it meet that we should offer gifts to cowherds first' ?

308. Hungry and faint did they return to Kṛṣṇa, and back he sent them to the sages' wives. Then gladdened, when they heard the tale, were these.

309. With both hands did they offer (as it were) the life-blood of their necks. 'Kṛṣṇa Bhagavān,' cried they, 'on us hath favour shown.' So took they up sweet food of many kinds, and forth they ran.

pādan tal pěyē Rāma-Krushnas ta
 tihandēn bāgēn namaskār
 Krushna-jyuv tōṭhyōkh ta gayē harshēs ta.
 lāgas bōh dasta dasta pampōsh. 310.

āgyā dit^unakh ta gayē pānas ta
 Krushna-rūpa ḍsukh děka phōlawun^u
 Dayē-gath yiyi na zi kaīsi tēnanas ta. lāgas etc. 311.

brāhmanau wuchē pěy britsh baranas ta
 tihandi rūpa ḍs^u sūryun^u gāsh
 děkh-kār karani lāg¹ pōn¹-pānas ta. lāgas etc. 312.

děkh-kār tihandis agyānas ta
 jai-kār děka-bajě titsha brāhmañēn
 namaskār Dayē-güts^u ta Krushna-zīwas ta. lāgas etc. 313.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 314.

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 315.

XVII.

Gökula rīth ḍs^u yēgñē karanas ta
 gūr¹ sōr¹ Yindra-shānth karān ḍs¹
 manza lāg¹ karanē tath yēgñēs ta.
 lāgas bōh dasta dasta pampōsh. 316.

Krushna-jyuv¹ prytshun Nanda-gōpas ta
 'Yindra-shānth karanas kyāh hyuh^u chuh phal'
 dop^unas 'Yind^ar lagi rūd karanas' ta. lāgas etc. 317.

'rūd wāli gāsa zēn prath wanäs ta
 lūkh sōr¹ ta gōv^u-mājē¹baran sōkh
 asē ti āsi tawa āy baḍanas' ta. lāgas etc. 318.

dop^unakh zi 'yus kari shānth Yindras ta
 tami khōta wāli na Bagawān rūd
 kawa chiwa lāg¹māt¹ agyānas' ta. lāgas etc. 319.

310. At the feet of Rāma and Kṛṣṇa did they fall. Reverence be unto their happy lot! Kṛṣṇa on them showed pleasure, and filled did they become with joy.

311. He gave them leave to depart, and home they went. Happy was the good luck that blossomed forth for them on seeing Kṛṣṇa's form. To no man's comprehension reach the ways of God.

312. When they saw them the Brāhmaṇas began to send forth lamentations, for, as it were, the glory of the sun was caused by the beauty of their wives and to utter curses on themselves did they begin.

313. Shame be on their ignorance! Victory be to Brāhmaṇa women of such great good luck! To the ways of God and to Kṛṣṇa be reverence paid.

314. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

315. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XVII. THE UPHOLDING OF GÖVARDHANA. (Bhīg. Pu. X, xxiv-xxvii.)

316. In Gökula it was the custom of their sacrifices, that to appease Indra the cowherds all their supplications made, and therefore to him did they engage themselves in sacrifice.

317. Kṛṣṇa once of Nanda the cowherd asked, 'What profit cometh from thus to Indra offering propitiation?' Quoth Nanda in reply, 'To us Indra giveth rain'.

318. 'He causeth rain to fall, and in each forest herbs are born. Thus will prosper all the folk and the mother-kine, and thereby shall we too all live long.'

319. Then answered Kṛṣṇa, 'If a man Indra do propitiate, Bhagavān (who is the real giver) doth not cause more rain than before to fall. Why are ye fast bound in ignorance ?

‘ Vishnuy chuh vyöpith tsar-atsaras ta
 Vishnuy chuh razō-gōna wālān rūd
 Vishnuy chuh sattō-gōna sūty pālanas ’ ta.
 lāgas bōh dasta dasta pampōsh.

320.

‘ dēwatā chih adīn tās¹ Vishnas ta
 pūz¹tōn suy ta kariwa sēd
 mōk^ath prāwanīy chēh Vishnu-baktas ’ ta. lāgas etc.

321.

‘ pūzā kār¹tav tas Vishnas ta
 Gōwardana-parbuth pūzanövith ’
 lōgin sōriy brāhmaṇ pūzanas ta. lāgas etc.

322.

gōryau būz^uhas tsākh manas ta
 Yindra-sond^u mani bayē borukh na kēh
 yi yiy dop^unakh tiy tiy mōn^uhas ta. lāgas etc.

323.

Bagawān pāna ôs^u khēlanāwanas ta
 tsarēthāh hōwunakh nowuy now^u
 pōr¹ pōr¹ lagahös prath tsarētas ta. lāgas etc.

324.

Yindras ti tsakh āyē gav kūpas ta
 atshēn dārāyi rūd wōl^unakh
 rūd dās karanas pēv Gōkulās ta. lāgas etc.

325.

Krushna-jyuv gōrēn pēv rachanas ta
 Gōwardana-parbuth kisi dōrun
 gūr¹-shur¹ ti lōri sūty ḍokh^u tsānanas ta. lāgas etc.

326.

gūr¹ sōr¹ khyol^u hēth tsāy chapanas ta
 Krushna-jyuv chuh parbuth kisē pēt^h hēth
 yēs rachi Bagawān māri kus tas ta. lāgas etc.

327.

satan dōhan ôs^u Yindra-kūpas ta
 kētha sana pōshihē Baḡawānas
 mandoch^u ta pānay pēv pāyēs ta. lāgas etc.

328.

¹ Three qualities, or principles, exist in all creation, named respectively *sattva*, or goodness *per se*, *rajas*, or activity *per se* (said to predominate in air), and *tamas*.

320. 'Viṣṇu alone it be that pervadeth all that is,—the living beings and dead matter. Through his principle of Activity causeth Viṣṇu alone the rain to fall, and through his principle of Goodness doth Viṣṇu alone protect and cherish us.'¹

321. 'Of that Viṣṇu alone are the gods the thralls. He alone is of adoration worthy and will give to you success. Yea, it is by him who is devoted to Viṣṇu that salvation alone is to be won.'

322. 'To that Viṣṇu offer ye adoration, but worship ye first Mount Gövardhana. Let all the Brāhmaṇas engage in rites of holy worship.'

323. What the cowherds heard that into their hearts did enter, and into their hearts there came no manner of fear of Indra. So did they to all that Kṛṣṇa said agree.

324. It was Bhagavān Himself who was thus causing a sportive manifestation, and who showed to them a mighty deed, ever new and new in all its parts. To each mighty deed do I dedicate myself.

325. (Bhāg. Pu. X, xxv.) Then Indra's fury rose, and full of wrath did he become. In never ceasing floods caused he rain to fall on them. 'Twas to cause a devastation that on Gökula the rain did fall.

326. Then fell it to Kṛṣṇa to protect the cowherds. Mount Gövardhana on his little finger did he uplift, and with their clubs did the herd-lads help to hold it up.

327. Beneath it entered the cowherds and their herds for their protection, while Kṛṣṇa upholdeth it upon his little finger. Who can kill him whom Bhagavān protecteth ?

328. For seven days was Indra in his wrath, but how could he against Bhagavān prevail ? With himself became he ashamed and to his right mind did he come.

or darkness (the source of heaviness, ignorance, illusion, lust, anger, pride, sorrow, dulness, and stupidity). Viṣṇu is free from the last named.

wasith pēṭh pēv Krushna-pādas ta
 dēwatā sōr¹ hēth ta shēran āv
 ' khēmā mē kār^{tōm} pāpa-pūrnas ' ta
 lāgas bōh dasta dasta pampōsh.

329.

Krushna-jyuv¹ asith war dyut^unas ta
 Yindra-rāza sōrga-lūkh tōshān gav
 gūr¹ lāg¹ vēṭhanī ta lāg¹ thēkanas ta. lāgas etc. 330
 akh shur^u dapi ' mē ti ḍokh^u tsōn^umas ta '
 akh dapi ' myāñey lōrē pēṭh ôs^u'
 gūr¹ sōr¹ nānā-rāng¹ stutā karanas ta. lāgas etc. 331.

namaskār Krushna-jyuwanis tsarētas ta
 namaskār gūr¹-ḍēka-bajēras tath
 namaskār Shukadēwanis wananas ta. lāgas etc. 332.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nīth ta wāti Vishnu-bawanas ta. lāgas etc. 333.
 pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 334.

XVIII.

bōsh^u-dōh Nanda-gūr^u woth^u snānas ta
 Warunān¹ sīwakh ôs¹ phērān
 rātīth suh nishē nyūkh lūka-pālas ta
 lāgas bōh dasta dasta pampōsh. 335.

Krushna-jyuv būzith gav Warunas ta
 brōṭh yith ta Warun pādan pyōs
 dop^unas ' zagi rōzi yi-ti tētas ' ta. lāgas etc. 336.

pūzā pōlith stutā kūr^unas ta
 Krushna-jyuv ti dōda-bab sūty hēth āv
 wōt^u yēli gara ta lāg¹ vēṭhanas ta. lāgas etc. 337.

¹ Varuṇa was the deity presiding over the western quarter of the universe. Nanda had been, as a good Hindū, fasting on the eleventh day of the fortnight, and on the twelfth bathed on the completion of the fast. He unfortunately bathed at

329. (Bhāg. Pu. X, xxvii.) Down did he descend, and fell at Kṛṣṇa's feet. With all the gods he came, and for mercy did he supplicate. 'Pardon thou me, for I am filled with sin.'

330. Then Kṛṣṇa smiled and gave to him the boon (that he implored). Well pleased went Indra back to heaven, the while the cowherds to exult and boast began.

331. Crieth one lad, 'I too helped the mountain to sustain;' another saith 'Nay, it was on my club that upheld it was,' and all the cowherds joined in varied hymns of praise to Kṛṣṇa.

332. Reverence be to the mighty deed of Kṛṣṇa, reverence be to the greatness of the cowherds' lot, and reverence be to the telling of the tale by Śukadeva.

333. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

334. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

335. On the twelfth day of the moon's fortnight, Nanda to bathe descended into the Yamunā. It happ'd that there certain servants of Varuña were wandering, and him they seized and brought before the Guardian of the Quarter.¹

336. Kṛṣṇa heard this, and straightway went to Varuña, but (before he reached him) Varuña to meet him came, and at his feet he fell, crying, 'In the world's memory will ever this remain.'

337. Kṛṣṇa did he worship and to him sang he praises, and with his foster-father home returned Kṛṣṇa. When their home they reached, all to exult began.

an unlucky moment, when all was dark, and this gave Varuña's servants an excuse for seizing him.

gōryau būzith kor^u manas ta
 yih zi chuh pānay Shrī-Bagawān
 asē wātanāvihē Vaikunṭhas ta
 lāgas bōh dasta dasta pampōsh.

338.

mani kāmanā ākh Day pūranas ta
 tithay Vaikunṭh wōt^umot^u ḍs^u
 wuchākh Krushna-jyuv pēṭh prangas tu. lāgas etc.

339.

dēwatā söriy pūz karanas ta
 Nārod^u vīnā wāyēnas ḍs^u
 gūrⁱ söriy ḍsⁱ dūri wuchanas ta. lāgas etc.

340.

dopukh zi 'asē kō-na bāgē baḍanas ta
 yiman chuh athi ta kōchē gindun^u
 Gōkul mōn^u tsor^u Vaikunṭhas ' ta. lāgas etc.

341.

yus lagi Krushna-jyuanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

342.

pōrⁱ pōrⁱ Krushna-jyuanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc.

343.

XIX.

Shiwa-sond^u dōh āv Gōkulas ta
 söriy Shīv Shēk^ath pūzani drāy
 baḍi lōla būkt^u lāgⁱ pūz karanas ta
 lāgas bōh dasta dasta pampōsh.

344.

brōṭh pēv saruphāh Nanda-gōpas ta
 shwāsa aki Nanda-gūr^u nēngalith nyūn
 Krushnas sōrⁱ lāgⁱ zāra-pāras ta. lāgas etc.

345.

Krushna-jyuvⁱ lath dith zuv koḍ^unas ta
 vidyādar ḍs^u ta shāpa mōkalyōv
 pādan tal pēv Krushna-zīwas ta. lāgas etc.

346.

¹ Viṣṇu's heaven.

338 To themselves said the cowherds when the story they had heard, ' Of a surety this Kṛṣṇa must be Bhagavān himself. and us Vaikuṇṭha¹ may he cause to reach ' ?

339. The God (i.e. Kṛṣṇa in his ineffable form) came to fulfil the longing of their hearts, and to that very place itself Vaikuṇṭha came, and there saw they Kṛṣṇa seated on his throne.

340. Worshipping him were all the gods, and Nārada upon his lute was playing, while all the cowherds from afar upon them gazed.

341. Thus cried (the gods), ' Wherefore hath not our lot become so great as that of these cowherds ? Here, in their hand and in their bosom sporteth he'. So deemed they Gokula than Vaikuṇṭha blessed more.

342. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every service render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

343. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XIX. NANDA SWALLOWED BY THE SERPENT. (Bhāg. Pu. X, xxxiv.)

344. When in Gokula there came Śiva's day, they all went forth to worship his Energetic Power, and with great love and faith began they their adorations.

345. A certain serpent happened before Nanda, and in a single breath down swallowed him. To Kṛṣṇa then they all began to wail.

346. Kṛṣṇa the serpent kicked, and so expelled his life. A Vidyā-dhara² was he, who thus from a curse became released, and prostrate before Kṛṣṇa's feet he fell.

² The Vidyādharaś are a class of semi-divine beings.

Sōdarshēna path-kun nāv ḫs^u tas ta
 Angirasa-rēsh¹ ḫs^u shāph dyut^umot^u
 prārān ḫs^u Krushna-autāras ta
 lāgas bōh dasta dasta pampōsh.

347.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

348.

prōr¹ prōr¹ Krushna-jyuwanis nāwas ta
 prōr¹ prōr¹ tasandis autāras
 prōr¹ prōr¹ tasandis shōba tsarētas ta. lagas etc. 349.

Vrushabāsōr tsāv manz Gōkulās ta
 mada sūty kuli¹ kāt¹ phuṭarani log^u
 Krushnani vēha sūty log^u grazanas ta
 lāgas bōh dasta dasta pampōsh.

Krushna-jyuv¹ brōṭh yith ta hēng rāṭ¹nas ta
 dōrith ta dyutun kala pēṭh¹ kin¹
 sanmukha biyē biyē āv Krushnas ta. lāgas etc. 351

mōkth sapanun^u ḫs^u tas rākhēsas ta
 Krushnani atha sūty mōkalith gav
 namaskār tasandis tath bāgēs ta. lāgas etc. 352

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 353.

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lagas etc. 354.

samay wōt^u yeli tas Kansas ta
 Nārada-mōniṣhōr tshāl^urani ās
 dop^unas ‘tōr^u chēy na kēh ti maranas’ ta
 lāgas bōh dasta dasta pampōsh.

355

347. In ancient days his name Sudarśana had been. By Angiras the sage had he been cursed, and for Kṛṣṇa's incarnation had he been waiting long.

348. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

349. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds posy and posy do I offer lotuses.

xx. THE DEMON BULL. (Bhāg Pu. X, xxxvi.)

350. In the form of a bull did an Asura enter Gokula, and in his madness began he to rend apart the trees and shrubs. Full of hatred against Kṛṣṇa loud he roared.

351. Kṛṣṇa came forward and by the horns he grasped him. He seized him and cast him head downwards on the ground. Again and again Kṛṣṇa did he attack.

352. It was that Demon's (happy) fate that he should thus gain salvation, and by (his death at) Kṛṣṇa's hand was he released from being born again. Reverence be to the blessed lot he so obtained !

353. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

354. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds. To him posy and posy do I offer lotuses.

xxi. NĀRADA VISITS KĀMŚA. AKRŪRA'S MISSION. THE JOURNEY TO MATHURĀ. THE DEATH OF KĀMŚA. (Bhāg. Pu. X, xxxvi, 16-xliv.)

355. When Kāmśa's time was come, to lay a snare for him did Nārada approach him, and thus quoth he, ' Before thy death now is there no long delay '.

‘ Krushna-rūpⁱ kāl cyōn^u chuy zanmas ta
 aiṭhyum^u santān Vasudēwun^u
 wōt^umot^u Nanda-gōrini zanmas’ ta
 lāgas bōh dasta dasta pampōsh.

356.

‘ kūr^u ös^u zāmūts^u Nanda-gōpas ta
 anith ta Krushnani kani thūv^uhay
 Krushn wuñē baḍyōy na ta dēwa pōshēhas’ ta. lāgas
 etc. 357.

hīth ḍs^u taph sōranāwun^u tas ta
 taway Nāradⁱ shēchⁱ wüñ^unas
 bōd^arana yitha yiyi aparādas ta. lāgas etc. 358.

Kansan tsakh kür^u bēma māranas ta
 Nāradan dop^unas ‘ kawa wulaṭyōkh
 kāl gōda gāltan ada phērtas’ ta. lāgas etc. 359.

‘ tsē hyuh^u balavīr chuna samayēs ta
 vīra-kōm^u karüñ^u pazi vīra-pōrashēn
 chuy-ěy bal kēh ta hāv Krushnas’ ta. lāgas etc. 360.

‘ Krushn chuy bālukhāh ta kō-na pōshēhas ta
 tsē nishē kyāh tas bālakas pāy
 cyāni bala bayē chuh tribuwanas’ ta. lāgas etc. 361.

‘ sōriy Yādav chih tsēyⁱ athas ta
 Wasudēv mārana kyāh wātiy
 mōrⁱzēn yus āsi tsor^u pānas’ ta. lāgas etc. 362.

‘ Krushn-ay baḍiy ta kot^u pōshēhas ta
 wuñē chuy āyot^u gālahön kāl
 kāl gōlith rōz sōkha pānas’ ta. lāgas etc. 363.

‘ dapān chih “ khēla chēh tsarē Krushnas ” ta
 gāṭⁱlⁱ zānan na shētras nyuk^u
 tagiy-ěy kēh-ti tōr^u mata kartas’ ta. lāgas etc. 364.

‘ Wasudēv tsāntan bōdⁱwānas ta
 mētra-rūpa-shēth^ar pazi pashēnāwun
 kāl^uy gāltan ta pēta pāyēs’ ta. lāgas etc. 365.

356. 'In Kṛṣṇa's body hath thy Death been born. The eighth child is he of Vasudēva, and in Nanda's house hath he arrived at birth.'

357. 'To Nanda was a daughter born, and hither was she brought and for thee put in Kṛṣṇa's place. Kṛṣṇa is now grown up, nor against him is it likely that thou canst prevail.'

358. This was but a ruse to call to Kamśa his austerities to mind; and therefore Nārada to him spake this message, that he might plunge yet further into sin.

359. Then became Kamśa furious, and sought to kill his sister's spouse. Quoth to him Nārada, 'Why dost thou reverse the order of thy doings? First destroy thou thy Death, and then turn thou for revenge on Vasudēva.'

360. 'At this present time no hero is thine equal. Only heroic acts should heroes do. If any might thou hast, then against Kṛṣṇa it do thou display.'

361. 'Kṛṣṇa is but a lad, and how canst thou not prevail against him? Against thee what recourse can help the lad, for of thy dread might stand all the worlds in fear.'

362. 'In thy hand alone lie all the Yādavas. From slaying Vasudēva to thee what profit will accrue? Only him shouldst thou slay who than thyself is mightier.'

363. 'If Kṛṣṇa grow to manhood, how wilt thou prevail against him? Now is he at thy mercy, so speedily destroy thy Death. Then, when thy Death thou hast destroyed, in happiness abide at peace.'

364. 'True, people say that Kṛṣṇa spends his time in divers childish pranks, but the wise ne'er think of an enemy as small. If the means thou ken, make no delay against him.'

365. 'Into the prison cast thou Vasudēva, for to an enemy that poseth as a friend 'tis right to sorrow give. But, above all, to destroy thy Death seek out a plan.'

kāh¹-tāñ tuj^unakh thaph māranas ta
dōshēwān¹ paikār¹ biyē kār¹nakh
tsōnith ta thāvin bōd¹wānas ta
lāgas bōh dasta dasta pampōsh.

366.

ānin vīr sōr¹ nīth karanas ta
Kālañē shēnkāyē kampas gav
anani wōti log^u prath rākhēsas ta. lāgas etc.

367.

Kēshāsōras bađis rākhēsas ta
biyē Mušṭikas ta Tsōnūras
biyē yim rākhēs bađ¹ ös¹ tas ta. lāgas etc.

368.

āgyā kür^unakh kāl gālanas ta
' Krushna-rūp¹ kāl myōn^u marinā-san '
samith sārēv^uy sath kür^uhas ta. lāgas etc.

369.

pūzā kür^un Mahādēwas ta
mahādanu-dandās pūzani log^u
su-ti ös^u dyut^umot^u Mahādīv¹ tas ta. lāgas etc.

370.

āgyā kür^unakh jağ karanas ta
mahādanu-dançuk^u bal dyun^u tas
danu-danda-jagakis lāg¹ sanzas ta. lāgas etc.

371.

ranga-būmi-pēñdav log^u karanas ta
pānas ti shāyāh thazaras pēñh
' Krushn ti àn¹tōn bal wuchahas ' ta. lāgas etc.

372.

Kuwalayāpiđ nōm^u ös^u host^u tas ta
mar^ats khyöv¹ khyöv¹ korun mād¹
' diman zi göda brōñh host^u Krushnas ' ta. lāgas etc.

373.

mongun Akrūr nishē pānas ta
' Krushn zi antan böyis sān
waharüç^u lāg hězi Nanda-gūris ' ta. lāgas etc.

374.

' kuni pōñh¹ bram dizi tas Krushnas ta
" danushē-jaguk^u zi kor^uhawa sāl "
yi-na ñar atsēs ta lagī tsalanas' ta. lāgas etc.

375.

366. So somehow Kāmśa raised his hand from killing Vasudēva and his spouse, and gyves put he upon them, and into prison cast he them and let them stay.

367. To hold counsel all his mighty men he called. In terror of his Death he trembled sore, and each Demon did he cause to leap up before him:—

368. Kēśāsura, the mighty Demon; Muṣṭika and Cāṇūra too, and again all who among his Demons mighty were.

369. To them the command he gave his Death to destroy. ‘I dread that in Kṛṣṇa’s body lieth my Death, and that he will surely kill me.’ Then altogether did they hearten him.

370. To Mahādēva did he offer adoration, and to the great bow did he make worship—the bow that Mahādēva had given him himself.

371. The command he gave for making a great sacrifice. To the mighty bow an offering must be made. So, for the bow-sacrifices began they to make ready.

372. A wrestling ground and an altar began he to prepare, and for himself a place on high exalted. Then ordered he, ‘Kṛṣṇa bring ye here, that I may see his might.’

373. An elephant had he, Kuvalayāpīḍa hight. Again and again on peppers did he feed it, so as to madden it. ‘First,’ quoth he, ‘will I the elephant in front of Kṛṣṇa set.’

374. Akrūra summoned he, ‘Hither bring thou Kṛṣṇa with his brother, and from Nanda the Cowherd collect thou the tax of the rainy season.

375. ‘In one way or in other must thou beguile that Kṛṣṇa. Say to him “To the bow-sacrifice have they invited you.” So thus will fear not enter him, and he will set out upon the way.

‘yāñi wāti Mathurāyē rāza-dwāras ta
bala-vīra ! bram dith ta gālan kāl
kāl gōlith ta rōza sōkha pānas’ ta
lāgas bōh dasta dasta pampōsh.

376.

‘tath pata nāsh kara Braja-lūkas ta
Yādav ti mārakh Wugrasēn hēth
dād hēma Dēwakiyē Wasudēwas’ ta. lāgas etc. 377.

khasun^u panun^u ratha dyut^unas ta
‘rathas kēth án'zēn yitha zan wāv
tōr^u mata kartas kāl ananas’ ta. lāgas etc. 378.

Akrūr shēchⁱ hēth drāv prātas ta
Krushna-Bagawānun^u dyān dōrith
Krushna-bakth büq^u ös^u tath kōlas ta. lāgas etc. 379.

Kēshāsōr brōṭh gav Gōkulās ta
gurāh lōgith Gōkulās tsāv
amōb bod^u ös^u gurⁱ-pān tas ta. lāgas etc. 380.

Krushna-jyuv brōṭha gōs ös^u roṭ^unas ta
jilav dits^unas ta prān vēlaryēs
phüt^us yēd ta pēv āganās ta. lāgas etc. 381.

mōrith tas ta gav wanās ta
gūrⁱ-shurⁱ ta gōv^u-khyol^u sūty hēth kēth
Krushna-jyuv gōv^u-rōch^u athi chīr^u tas ta. lāgas etc. 382.

Nārod^u nishē āv Krushna-zīwas ta
nēshūk^u lōg^u tāmⁱ gōv^u-rachawānⁱ
shur^u kyāh-zi zānihē bađis brāhmaṇas ta. lāgas etc. 383.

Nārada-mōnīshōr log^u tōtanās ta
‘ts^ay trēn bōwanan-hond^u swōmī
sēzi achi wuchtam nitē-sīwakas’ ta. lāgas etc. 384.

‘anth cyōn^u kus zāni nirantās ta
pāna chukh Yishōr ta wanay kyāh
būmi-bār kāsani ākh zanmas’ ta. lāgas etc. 385.

376. 'No sooner than he reach in Mathurā the palace gate, will I, Great Hero, beguile him, and so destroy my Death. Then, with my Death destroyed, will I in happiness abide in peace.'

377. 'Thereafter the folk of Vraja will I exterminate, the Yādavas with Ugrasēna will I slay, and on Dāvaki and Vasudēva will I my vengeance wreak.'

378. (Bhāg. Pu. X, xxxviii.) His own chariot gave he him on the which to ride, and thus spake he. 'In this chariot must thou like the wind him bring. Make no delay in bringing here my Death.'

379. At dawntide hied Akrūra with the message forth. On Kṛṣṇa Bhagavān the while he fixed his meditation, for in his tribe to Kṛṣṇa was there great devotion.

380. (Bhāg. Pu. X, xxxvii.) Ahead of him to Gōkula sped Kesiśura, and in horse's form Gōkula did he enter. Very huge was his equine body.

381. Kṛṣṇa went forth to meet him. His face he seized. Then (mounting him) with his soles his flanks he crushed till consciousness he lost. His belly burst, and down in the courtyard he fell.

382. Then, having killed him, to the forest Kṛṣṇa hied with the herd lads and with the herd of kine; and in his hand, as guardian of the cows, a wand he bore.

383. Then Nārada to Kṛṣṇa did approach, and, in his rôle of herd lad, Kṛṣṇa made belief and showed no sign of awe; for how should a lad like him discern the mighty Nārada!

384. Then Nārada, the chief of sages, began to sing his praises. 'Of the three worlds art Thou alone the Lord. On me, Thy slave for aye, cast Thou a kindly glance.'

385. 'Of Thee, the limitless, who can the limit comprehend? Thou art Thyself the all-knowing Lord, and therefore to Thee what need I say? Birth hast Thou taken the earth's sad burden to dispel.'

- Krushna-jyuv mot^u gōmot^u khēlanas ta
 Nārada-mōnišhōr tōth karawun^u
 yih karun^u ḍsus sōr^u won^unas ta
 lāgas bōh dasta dasta pampōsh. 386.
- Krushna-jyuv chuh amōb mot^u gindanas ta
 Nārod^u lilā karith gav
 namaskār tas ta tath tōtanas ta. lāgas etc. 387.
- Krushna-jyuv shurēn sūty log^u gindanas ta
 Vyōmāsōr ās shur^u lōgith
 aṭa-bārēn ösⁱ khēla karanas ta. lāgas etc. 388.
- aṭa-bāri khasān shurⁱ asōras ta
 gōphi nith ta thavīhēkh band kārⁱ kārⁱ
 shurⁱ sōrⁱ athi lāgⁱ tūri asōras ta. lāgas etc. 389.
- Krushna-jyuvⁱ zōnun ta nakhi khot^u tas ta
 atiy rākhyus parbuthwāh gav
 Krushna-jyuvⁱ mōngil dith kala tsot^unas ta. lāgas etc. 390.
- kaḍith gōphi āv shurⁱ pānas ta
 dēwatā pōshē-pūz karanē lāgⁱ
 gōv^u hēth phīrith āv pānas ta. lāgas etc. 391.
- Akrūr yēli drāv nishē Kansas ta
 Krushnañi lōlari lārani log^u
 Krushna-pāda-kamal log^u mani dāranas ta. lāgas etc. 392.
- yitha ös^u cākar tas asōras ta
 na-ta ös^u bod^u bakth Nārānum^u
 mani ös^u dōrith zan Kansas ta. lāgas etc. 393.
- yihay ös^u kāmanā tas manas ta
 kar wāta brōṭh-kun Krushna-zīwas
 wātawun^u wandahas muñē pādas ta. lāgas etc. 394.
- karān chuh bajē sūts^u mana-rāzas ta
 bāgēn tasandēn jai-jai-kār
 sārēn^uy zi brōṭh wāta bōy darshēnas ta. lāgas etc. 395.

386. In his childish sports Kṛṣṇa remained absorbed, the while Nārada, the chief of sages, sang his praises, and told him what was destined he should do.

387. In his childish sports Kṛṣṇa abode utterly absorbed, and Nārada having told his tale departed. Reverence be to the praises that he sang.

388. Kṛṣṇa went on playing with the lads, and there came Vyōmāsura, as a lad disguised, while they played pickaback.

389. On the demon mounted the lads pickaback, and into a cave he took them, and there one by one did them incarcerate. Thus, without their witting it, into his power fell there all the lads.

390. But Kṛṣṇa discerned this and on to his back he climbed. Then straightway into a mountain did the demon turn himself, but Kṛṣṇa, with a blow of his mace, open split his head.

391. Forth from the cave brought he the lads and led them home. The gods, the while, from heaven on him flowers rained, as with the kine he home returned.

392. (Bhāg. Pu. X, xxxviii.) As forth from Kāṁsa's presence Akrūra sped, with a soul full of love for Kṛṣṇa on his way he hurried, and all his thoughts were fixed on Kṛṣṇa's lotus-feet.

393. True was it that of Kāṁsa was he a servant (and him must needs obey) : but nathless an earnest devotee was he of Nārāyaṇa, and (for obedience) kept him in his thoughts, even as he kept Kāṁsa.

394. In his thoughts was there but one desire,—‘ When shall I before Kṛṣṇa come ? When there I come, to his foot would I dedicate the pupils of mine eyes.’

395. In the fancies of his heart great consolations found he. ‘ To his blessed lot be victory ! May he reveal himself to me before all others.’

wōt^u yeli nērinyūr^u Gōkulas ta
 Krushna-pād dīthīn mētsē lāg'mātⁱ
 mētsē pēth woth^u ta log^u dēka g^ahanas ta
 lāgas bōh dasta dasta pampōsh.

396.

tsēh^unau Vishnu-pād ās parzanas ta
 dōza ta ankushē tsakrākār
 biyē yim tsēh^an ösⁱ Krushna-pādas ta. lāgas etc. 397

wōt^u yeli wanās nishē Krishna-zīwas ta
 shēr dōrith rūd^u tsaranān pēth
 log^u dēka g^ahanas ta mīthⁱ karanas ta. lāgas etc. 398.

Krushna-jyuvⁱ tulith ta mot^u kor^unas ta
 nāla-mati dōnawānⁱ yēkut^u gav
 Haladar Rāman manz roṭ^unas ta. lāgas etc. 399.

athawās karith nyūn sūty pānas ta
 gara tāñ mōd^arē katha ösⁱ karawānⁱ
 'Bakta-watsal' nāv chuh Krushna-zīwas ta. lāgas etc. 400.

gara wātanövith ta mān kor^uhas ta
 sōna-sanzi cōkē pēth bēhanōwukh
 khyon^u cyon^u myūth^u myūth^u ananōw^uhas ta. lāgas etc. 401.

Akrūrⁱ Kansūñ^u shēchⁱ vüñ^unas ta
 'mahādanu-danḍuk^u chuh jag karawun^u
 dop^unawa sārēn^uy yun^u swālas' ta. lāgas etc. 402.

Krushna-jyuvⁱ shēchⁱ vüñ^u Nanda-babas ta
 'rāzan zi görⁱnawa pazi mānanas
 jaga-swālas ti pazi pāna gatshanas' ta. lāgas etc. 403.

Nanda-gūrⁱ shēchⁱ kür^u kūṭapālas ta
 ḍanḍūr phiranöv^un nagaras
 'sārēn^uy zi gatshun^u chuwa rāza-swālas' ta. lāgas etc. 404.

samith ta söriy drāy prātas ta
 gūrⁱ gūrⁱ-shurⁱ ta yim tati sörⁱ ösⁱ
 'rāza-sünz^u āgyā zi pazi mānanas' ta.. lāgas etc. 405.

396. When to Gōkula he drew near, in the earth saw he the prints of Kṛṣṇa's feet, and there to the ground did he alight and on them humbly his forehead rub.

397. By the marks upon them,—by the banner, the driving-hook, the discus, and the other marks on Kṛṣṇa's feet.—as the footprints of Viṣṇu did he recognize them.

398. When to the forest he came, on Kṛṣṇa's feet he laid his head, and on them his brow he rubbed and kissed them.

399. Kṛṣṇa raised him up and then embraced him, and by that same embrace the two one became, while Haladhara Rāma clasped him round the waist.

400. He took him by the hand and led him home, making sweet words until they reached the house, for Kṛṣṇa's name is 'He who loveth devotees.'

401. (Bhāg. Pu. X,xxxix.) With much honour did they conduct him to the house, and seat him on a golden couch. Sweet food and drink of varied kinds caused they to be laid before him.

402. Karīsa's message did Akrūra tell him, 'A sacrifice to the great bow is he a-making, and all of you hath he invited.'

403. To Nanda his [foster-] father did Kṛṣṇa convey the message. 'The king hath with an invitation honoured you, you should accept. Right is it for us ourselves to attend the sacrificial feast.'

404. To the Captain of the Town did Nanda send the news, and proclamation had he made by beat of drum that at the royal invitation all should go.

405. At dawn they all assembled and set forth. The cowherds and their lads and all were there, for right was it to obey the king's command.

Nanda-gūrⁱ lāg hēts^u sūty pānas ta
 shri-Krushna-jyuv ta Haladar Rām
 Akrūras sūty khātⁱ rathas ta
 lāgas bōh dasta dasta pampōsh.

406.

Yēshōdā ta gōpiyē tsāyē wadanas ta
 ‘sahav kētha shri-Krushnun^u dūrēr’
 sārēn^uy Krushna-jyuv sūts^u karanas ta. lāgas etc. 407.

drāy yēli nagara ta lāgⁱ läranas ta
 Akrūr manas tsēntani log^u
 ‘mē zi kētha bram dyut^u bāla-Krushnas’ ta. lāgas
 etc. 408

Vishnu-māyā ös^u māy hāwanas ta
 tatiy gyān ta biyē agyān
 prath kaīsi zōnⁱ zōnⁱ biyē mashēhēs ta. lāgas etc. 409.

Yēmunāyē pētⁱ wōtⁱ lāgⁱ snānas ta
 Akrūr snāna-sand karanē log^u
 bram dyun^u Krushnas mani tsēntanas ta. lāgas etc.
 410.

wōth^u yēli ḍung dini manz zaļas ta
 Krushna-jyuv sanmukha drētⁱ tati ās
 vishōrūpa-darshun tati hōwanas ta. lāgas etc. 411.

dēwatā sōrⁱ ösⁱ tōtā karanas ta
 mōrālī wāyān pāna Bagawān
 Akrūr wuchⁱ wuchⁱ gav harshēs ta. lāgas etc. 412.

zala manza khasith ta gav āshīsaras ta
 Krushna-Bagawānas pādān pēv
 agyān tsolus ta phyūr^u sōras ta. lāgas etc. 413.

pakān gay tim ta wōtⁱ nagaras ta
 gūrⁱ shurⁱ sōrⁱ sūty-sūtin hēth
 Krushnani daira sūty ösⁱ dairas ta. lāgas etc. 414.

Akrūr lāryōv nishē Kansas ta
 ‘sōriy zi sōmb^arith hēth-āsay’
 kamph tsāv bōzana mani Kansas ta. lāgas etc. 415.

406. With himself Nanda brought his yearly tax and Kṛṣṇa and Haladhara Rāma, and with Akrūra did they mount the chariot.

407. To weep began Yaśoda and the herd-wives. ‘How shall we thole the distance far of Kṛṣṇa !’ and to them did Kṛṣṇa comfort give.

408. When from the town they had issued, they made haste with speed, and in his heart to meditate Akrūra began, ‘How came it that I deluded the boy Kṛṣṇa ?’

409. Viṣṇu’s Illusive Power had shown to him illusion, and in that illusion no knowledge is there and no ignorance, for each one understood and forgot and anon understood and anon forgot again.

410. At the Yamunā did they arrive and to bathe did they begin. To make his evening ablution did Akrura prepare, and then did Kṛṣṇa him to delude determine.

411. When Akrūra descended into the water that he might plunge therein, there there appeared before him Kṛṣṇa, who in that place revealed himself as All Creation.

412. There were all the gods his praises singing, Bhagavān himself his flute was playing, and Akrūra as he looked and looked again was filled with joy.

413. (Bhāg. Pu. xl.) Astonied did he rise from mid the waters, and at the feet of Kṛṣṇa Bhagavān he fell. Ignorance fled from him and he again to consciousness returned.

414. (Bhāg. Pu. xli.) So on the cowherds went and to the city came, with them in company all the lads. By Kṛṣṇa’s courage were they filled with courage too.

415. To Kāṁsa Akrūra hastened, ‘All of them have I together brought and come to thee’, and as he heard these words into Kāṁsa’s heart did trembling enter.

Krushna-jyuv gūrⁱ hēth ta tsāv nagaras ta
 Mathurāyē lūkh sōrⁱ wuchanē drāy
 dēv yāzani lāgⁱ tath nagaras ta
 lāgas bōh dasta dasta pampōsh.

416.

hāstⁱ-cāli pakān Krushna-jyuv asta
 sōrⁱ lūkh ās pata pata lārān
 kāmē kōcē trövith lāgⁱ pata tas ta. lāgas etc.

417.

Kansun^u dōb^u pēv gōdā brōṭha tas ta
 söriy wast^ar lūṭith ta gōs
 ditin gōrēn lāgⁱ vēṭhanas ta. lāgas etc.

418.

kūh gūrⁱ-shur^u gandī pag khōras ta
 kūh lāgi kurtañē-narē zangān
 gūrⁱ kyāh zānan nāv wastras ta. lāgas etc.

419.

Bagawat-bakthāh wōt^u darshēnas ta
 Bāyēka Wōwur^u ôsus nāv
 Krushnas brōṭha āv ‘bōy pairahas’ ta. lāgas etc. 420.

Bāyēkⁱ jāma gāndⁱ Krushna-zīwas ta
 pāna gūrⁱ-shur^u zan zānihē na kēh
 Bagawān chuh āyot^u prath baktis ta. lāgas etc. 421.

bāgyōday ôs^u bōna Bāyēkas ta
 Krushna-jyuv wastrav sūty pūrun
 yih kēh wor^unas tiy dyut^unas ta. lāgas etc.

422.

Sōdām brōṭha wōt^u Krushna-zīwas ta
 rambawañē pōshē-māla tani pairēnas
 baktan bakth^uy war mong^uhas ta. lāgas etc.

423.

Krushna-jyuvⁱ bōk^ath mōk^ath war dyut^unas ta
 ‘gyāna-yōga sūtin prazoluy ās
 wōdyot^u yiha-lūkⁱ para-lūkas ta.’ lāgas etc.

424.

Kubzā wati mij^u Krushna-zīwas ta
 tsandan-wōrāh g^ush^umūts^u hēth
 dyūṭhun Krushna-jyuv ta tani mol^unas ta. lāgas etc.

425.

416. As Kṛṣṇa with the cowherds the city entered, all the folk of Mathurā came forth to see him, and in that city began they the gods to worship.

417. Kṛṣṇa went forward with the slow gait of a mighty elephant, and behind him followed running all the folk. Abandoning work and household toils they followed him.

418. The first one that he met was Kamsa's washerman. Him robbed he of all his burden of garments, and gave them to the cowherds to their huge delight.

419. One cowherd lad tieth a turban round his feet, another through the sleeves of a coat doth thrust his legs. What should cowherds know of a garment's name (or use) ?

420. Thereon a devotee of Bhagavan came up to watch,—his name was Bhāyaka the weaver. Kṛṣṇa did he approach crying, 'Let me thee adorn.'

421. On Kṛṣṇa did Bhāyaka put apparel, and Kṛṣṇa himself, like a cowherd lad, seemed naught to understand ; for to the service of each devotee is Bhagavān devoted.

422. Verily high rose Bhāyaka's good fortune that he himself should Kṛṣṇa with garments clothe, and whatsoever boon he asked, that Kṛṣṇa gave him.

423. Then did Sudāman¹ approach Kṛṣṇa, and with beauteous flowers did adorn his body, and for a boon, asked this devotee for naught but pure devotion.

424. To him did Kṛṣṇa prosperity and salvation grant, 'With the grace of the true knowledge be thou illuminate. Exalted be thou in this world and in the world to come.'

425. (Bhāg. Pu. X, xlii.) On the road was Kṛṣṇa met by Kubjā, the hunchback girl. Bearing was she a vessel of powdered sandal. When she saw him, on his body did she apply it.

¹ For Sudāman, see further in chapter xlvi and also verse 253.

tsandun^u hēth gatshi sa-ti Kansas ta
 tsandunuy prath dōha maṭi tas ôs^u
 bāgē ās wōdayēs ta wōts^u Krushnas ta
 lāgas bōh dasta dasta pampōsh.

126

Kubzāyē kaitsāh yētsh bür^unas ta
 kōbi pāna bükt^u sūty prasan gōs
 nēshūk^u khōras khōr thow^unas ta. lāgas etc.

427.

hōngāñē zīr^u dith ta kōb^u kōs^unas ta
 Kubzā sapūñ^u sōndarāh zan
 kōtwāh lōl bor^u tami Krushnas ta. lāgas etc.

428.

yus mahādanu-dand^u ôs^u Kansas ta
 tāthⁱ danu-dandas nishē gōḍa nyūkh
 tulith athi kēth ta khanḍ kor^unas ta. lāgas etc.

429.

danu-danda-khanḍa sūty log^u māranas ta
 yus yus Kansun^u brōṭha pēyiḥēs
 Kansan bala-vīr brōṭha dit^unas ta. lāgas etc.

430.

atiy ās mad-host^u brōṭha Krushnas ta
 dah sās hastēn-hond^u tas bal
 hāstⁱ-wōlⁱ host^u hēth wath rūṭ^unas ta. lāgas etc.

431.

mētsē-hond^u host^u āsi yitha bālakas ta
 Krushna-jyuvⁱ host^u tittha gilanōwun
 khīcith mushti aki zuv koḍ^unas ta. lāgas etc.

432.

mōrith ta hastis dand koḍ^unas ta
 athi kēth āyōda kani hēth gav
 pakān syod^u gav ranga-mandalas ta. lāgas etc.

433.

malla-daityau ḍyūṭh^u pēy dōranas ta
 Krushna-jyuv parbuth zan drēṭh ākh
 zōnukh zi pōshēv na bāla-Krushnas ta. lāgas etc.

434.

sādu-zan wuchanas shānta-rūpas ta
 triyi-zan wuchanas Kāmadēwas
 gūrⁱ sōrⁱ dēshān gūrⁱ-shur^u tas ta. lāgas etc.

435.

426. To Kāṁsa is she the sandal taking,—for such was her duty day by day,—and high exalted was her fate that her to Kṛṣṇa led.

427. How wondrous was the longing that Kubjā bare for him! By the devotion of that hunchbacked form well-pleased was he, and resolutely on her foot he placed his foot.

428. To her chin gave he a push, and so banished lie her crookedness. Kubjā, the hunchback, became a comely damsel. Wondrous was the love for Kṛṣṇa that filled her heart.

429. The great bow that Kāṁsa owned, to that verily first of all did they bring Kṛṣṇa. It did he raise and into fragments break.

430. With a broken piecee of the bow he began to smite all those of Kāṁsa who before him came, the mighty men whom Kāṁsa had set to bar his way.

431. (Bhag. Pu. X. xlivi.) Then and there to oppose Kṛṣṇa came the maddened elephant. Of ten thousand elephants was his the might, and the drivers led him forth Kṛṣṇa's way to stop.

432. Like a clay elephant, a baby's toy, did Kṛṣṇa whirl him in the air. Then dragging it, with one fist-blow tore he out its life.

433. Then from the dead elephant tore he out its tusk, and for a weapon grasped he it in his hand. So into the arena did he stride.

434. The demon wrestlers saw him and upon him ran. Like an incarnate mountain to them he seemed, and then, I ween, did they understand, 'The boy Kṛṣṇa we shall ne'er o'ercome.'

435. To the quietists did he appear as incarnate Peace; as an incarnate Cupid did the women see him; and all the cowherds beheld but a cowherd lad.

bala-vīr drēṭh āv prath rāzas ta
 tasandi rāza-tīza kōpani Jāg¹
 hyokhukh-na wuchith ta lāg¹ kōpanas ta
 lāgas bōh dasta dasta pampōsh.

436.

Virāṭh drēṭh āv gyānawānas ta
 yōgīshōran yōguk^u sār
 gyāna-drēshṭi myul^u gōkh Param-Brahmas ta. lāgas
 etc. 437.

mahārāza drēṭh āv prath Yādawas ta
 dēwan drēṭh āv pāna Bagawān
 yēm¹ yitha wuch^u ta tām¹ tyuth^u dyūṭh^u ta. lāgas etc.
 438.

Kāla-rūph drēṭh āv tas Kanas ta
 thara thara tsāyēs maranūñ^u hish^u
 pōr¹ pōr¹ lāg¹zēs prath vihas ta. lāgas etc. 439.

Muṣṭikh ta Tsōnūr brōṭha dit'nas ta
 muṣhti aki Haladār¹ Muṣṭikh mōr^u
 Tsōnūr mārun pēv Krushnas ta. lāgas etc. 440.

yus vīr yiyihē brōṭha Krushnas ta
 tas tas muṣhti aki karihē sūr
 mārana sūty āyē tsakh Kanas ta. lāgas etc. 441.

Krushna-jyuv shur¹ hēth log^u natsanas ta
 Kanas wōlinj^u dazanē lūj^u
 āgyā kür^unakh dūr karanas ta. lāgas etc. 442.

khūts^us tsakh ta log^u wōthanas ta
 thazra pēṭha ḍs^u kraka lāyān
 dapān chuh 'rāṭitōn dād hēmahas' ta. lāgas etc. 443.

āgyā kür^unakh gūr¹ raṭanas ta
 'mōryūkh sōriy biyē Yādav
 mōrith Dēwakīyē Vasudēwas' ta. lāgas etc. 444.

¹ A mystic Being. In the Vedānta philosophy he is the Supreme Intellect loca-

436. To each king seemed he a mighty man of war, and at his royal fury did they tremble, trembling they dared not look at him.

437. To those who had the true knowledge appeared he as Virāj¹, the Essence of the asceticism of the great ascetics, who by the eye of knowledge with the Supreme Brāhma become one.

438. To each Yādava as a mighty monarch did he appear ; to the gods did he appear as Bhagavān Himself. As each one looked, so did he seem to him.

439. To Kanisa did he appear as incarnate Death. Quaking and shaking like that of death did enter him. To each form that Kṛṣṇa took do I dedicate myself.

440. (Bhāg. X, xliv.) Muṣṭika and Cāṇūra set he to oppose him. By one fist-blow by Haladhara was Muṣṭika slain, and Cāṇūra's fate it was by Kṛṣṇa to be killed.

441. Each valiant man that to meet Kṛṣṇa came, him with one fist-blow did Kṛṣṇa turn to dust, and at their slaughter high mounted Kamisa's wrath.

442. With the lads began Kṛṣṇa to dance, and up blazed Kamisa's heart. The command gave he forth that they should far away be driven.

443. High rose his wrath. Uprose he, and from on high forth did he cry, 'Seize ye him, seize ye him, vengeance will I take.'

444. Command gave he to seize the cowherds. 'Also let all the Yādavas be slain, after Dēvaki and Vasudēva ye have first done to death.

¹ted in the aggregate of created beings. The Sanskrit name is Virāj (Nom. sing. Virāt).

‘ māranas Dēwakas ta Wugrasēnas ta
raṭyūn Krushn ta Haladara-rām’
kraka dith rath khot^u kōtwāh tas ta
lāgas bōh dasta dasta pampōsh.

445.

wōthith Krushna-jyuv¹ wōṭh löy^unas ta
thadi ôs^u Kans ta wōtith pyōs
kharⁱ-khara gav ta wōṭh^u laḍanas ta. lāgas etc. 446.

qāl ta tar^awār ahi Kansas ta
Krushnas sanmukha laḍanē log^u
Kansun^u bayē ôs^u sōris bōwanas ta. lāgas etc. 447.

Kansan ahi dyut^u na pān Krushnas ta
ōr yōr wōṭa-wōṭh log^u karanē
kuni pōṭhⁱ zi pōshē-nā bāla-Krushnas ta. lāgas etc. 448.

Krushna-jyuv¹ tīzāh prākh^aṭōwunas ta
kōrōra-sūrēn hyuh^u camakān
wuna pēyē Kansas ta ūṭ^u rūṭ^unas ta. lāgas etc. 449.

raṭith lati aki tāj trōw^unas ta
khākh^ari hēri pēṭha bōn wōlun
prān gōs nīrith ta pēv āganas ta. lāgas etc. 450.

hāhā-kār wōṭh^u rāza-dwāras ta
rākhēs sōriy chāg^ari gay
dēv lāgⁱ sōriy pōshē-warshēnas ta. lāgas etc. 451.

rākhēs aiṭh böyⁱ ösⁱ Kansas ta
aiṭhaway mīlith yōddas drāy
Haladārⁱ aiṭhaway tim mōrⁱnas ta. lāgas etc. 452

Kansañē rañē drāyē nanga Krushnas ta
aithan-hanza rañē biyē sārēy
vilāph tihond^u na zì yiyi wananas ta. lāgas etc. 453.

Krushna-jyuv¹ māmañēn maṭha kor^unas ta
māman dāha-kriy karanöv^unakh
māman-handī dōkha pēv wadanas ta. lāgas etc. 454.

445. 'That ye may slay Dēvaka and Ugrasēna, seize ye Kṛṣṇa and Haladhara Rāma.' As he cried out, the blood in torrents rose into his face.

446. Kṛṣṇa arose and leaped upon him. On high was Kāmśa as he came before him, and with the courage of despair he rose to fight.

447. Shield and sword grasped Kāmśa in his hand, and face to face with Kṛṣṇa began he to contend. The whole earth was filled with fear of him.

448. Kāmśa his body set not within reach of Kṛṣṇa's arms. Backwards and forwards gave he leap on leap, thinking, 'In some way shall I not the boy Kṛṣṇa overcome ?'

449. Then his own glory showed forth Kṛṣṇa. Dazzling became he like ten million suns. On Kāmśa blindness fell, and Kṛṣṇa seized him by the apple of his throat.

450. As he thus seized him, with one kick down dashed he his diadem. From his high place along the ground he dragged him low. Forth fled his life, and in the courtyard dead he lay.

451. In the palace arose there a wail of woe. Far abroad were all the Demons scattered, and all the gods sent down a rain of flowers.

452. Kāmśa had eight brethren, Demons all, and these came forth together to the combat; but the whole eight did Haladhara slay.

453. Then came forth Kāmśa's queens uncovered before Kṛṣṇa, and eke all the queens of the brethren eight, nor of their lamentations can the tale be told.

454. To his aunts did Kṛṣṇa consolation tend, and for his uncles¹ obsequies ritely did he prescribe. In sorrow for his uncles did he himself lament.

¹ I.e. Kāmśa and his eight brothers.

namaskār Kansanis tath tapas ta
 namaskār tasandis tath mānas
 Krushnani atha gav mōkti-dwāras ta.
 lāgas bōh dasta dasta pampōsh.

455

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

456.

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 457.

XXII.

tawa pata nishē āv mājē babas ta
 parzan ākh na zi ‘nēcyuw^u chuh sōn^u,
 bāsyōkh pūrna-Brahma-rūph manas ta.
 lāgas bōh dasta dasta pampōsh.

458.

Krushna-jyuv mōlis āv bōlanas ta
 ‘asē kō-na gōbaran chiwa parzanān
 mōl^u möj^u ös’tan prath bālakas’ ta. lāgas etc. 459.

‘mē zi pazi tuhünz^u sīwā karanas ta
 mōlis-ta-mājē-hond^u kētha wasi rēn
 shēr dāra tuhandis pāda-kamalas’ ta. lāgas etc. 460.

paikār¹ phuṭarīth sath kür^unas ta
 sōra āv Wasudēv vēṭhanē log^u
 wōthith nāla-māt¹ mīṭh¹ kār¹nas ta. lāgas etc. 461.

Dēvakī-mājē pēv pāda-kamalas ta
 gāsh hyuh^u ās ta lüj^u vēṭhanē
 dōda-baba āyēs srēh baranas ta. lāgas etc. 462.

dōshēway pānavūñ^u lāg¹ tōshēnas ta
 dōshēwān¹ gari gari mīṭh¹ karawān¹
 Haladara-rāmas ta Krushna-zīwas ta. lāgas etc. 463.

¹ This is explained by the Bhāg. Pu. Dēvakī and Vasudēva recognized the incarnate Deity in their two sons, and instead of embracing them, as would have been natural, humbly saluted them. Krṣṇa then sent forth his illusion, so that

455. Reverence be to Kamṣa's austerities ascetic, and eke to his haughty pride be reverence paid, for 'twas (through them) that he at Kṛṣṇa's hand obtained salvation.

456. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

457. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XVII. KRŚNA RELEASES HIS PARENTS, AND REINSTATES UGRASĒNA ON HIS THRONE. THE DISMISSAL OF NANDA. (Bhāg. Pu. X, xlvi.)

458. Thereafter Kṛṣṇa approached his mother and his father, but him they did not recognize that he was their son, for to their minds he seemed a form of the Supreme Brāhma in all its fulness.

459. Then quoth Kṛṣṇa to his father, 'Wherefore dost thou not recognize us as thy sons? Each child should have a father and a mother.'¹

460. 'Meet is it for me to do you service, else how can the debt to father and to mother e'er be repayed? At your lotus-feet do I humbly lay my head.'

461. Their gyves he burst asunder and consoled he them. Then did Vasudēva call to mind (the birth of his son), and he exulted as he arose and kissed him.

462. At the lotus-feet of Dēvakī his mother did Kṛṣṇa fall, and as though light had come to her (in darkness) began she to exult. Filled became she with a yearning love, and from her bosom milk welled forth.

463. Filled were the pair with mutual content, again and yet again do they fondle Haladhara-Rāma and Kṛṣṇa with their kisses.

they forgot their temporary recognition of the truth, and looked upon the boys as actually their sons in the flesh.

dôd^u tsol^u Dēwakiyē Wasudēwas ta
 dôd^u tsol^u Dēwakas ta Wugrasēnas
 dôd^u tsol^u Yādawan ta biyē nagaras ta.
 lāgas bōh dasta dasta pampōsh.

464.

Wugrasēn dyūn^u zan āv Krushnas ta
 pādan pēt̄h rūd^u shēr dōrith
 rāza-dwārūc^u kunz^u athi dits^unas ta. lāgas etc. 465.

Krushna-jyuv¹ rājy dith Wugrasēnas ta
 ‘Yādawan zyuṭh^u sōn^u ts^ay sārēn^uy
 sōriy ösin ts^ey mānanas’ ta. lāgas etc.

466.

Krushna-jyuv¹ sath kür^u prath Yādawas ta
 sārēn¹ byon^u byon^u ranzawani log^u
 Yādawa-kōl sōr^u tsāv tōshēnas ta. lāgas etc. 467.

yim ös¹ tsāl'māt¹ par nagaras ta
 Kansāsōranē ḥara Yādav
 tim tim sōr¹ āy Mathurā-nagaras ta. lāgas etc. 468.

kōm^u mōkalövith āv Nandas ta
 ‘dōda-baba! sōruy cyōnuy chum
 tsēy¹ nakhi kōchi yūt^u wātanōw^uthas’ ta. lāgas etc.

469.

‘cyāniy dōda thañi ās balas ta
 māy cyōñ^u mana nishē mashēm na zāh
 tōhē ti pazi na māsh̄rāwanas’ ta. lāgas etc. 470.

dōshēway khōran pēy Nandas ta
 ‘asē wōñ öhiyāh karān ās
 Yēshōdā-mātāyē kyāh wanahas’ ta. lāgas etc. 471.

‘rōzi na asē rost^u man kuni tas ta
 sāni kani ös¹zēs sūts^u karawun^u
 yi-na kēh bari ta āsi shūkas’ ta. lāgas etc. 472.

‘asē wōñ āgyā pazi karanas ta
 mōlis-ta-māje-hond^u kāsav rēn
 tōhē ti ös¹nawa sōkh bađanas’ ta. lāgas etc. 473.

464. Pain fled from Dēvakī and Vasudēva. Pain fled from Dēvaka and Ugrasēna. Pain from the Yādavas and from the city fled.

465. Before Kṛṣṇa as humble suppliant came Ugrasēna, and with his head on Kṛṣṇa's feet he lay, as into his hand he gave the palace keys.

466. But the kingdom to Ugrasēna did Kṛṣṇa give. 'Thou alone art the chief of all us Yādavas. To thy command let all of us be subject.'

467. To each Yādava did Kṛṣṇa consolation give (for all that he had tholed at Kāṁsa's hand), and each and all did he delight, so that with content was filled the whole tribe of Yādavas.

468. Those Yādavas who in fear of Kāṁsa had fled to distant lands, all one by one came back to Mathurā.

469. When all his task was finished, to Nanda Kṛṣṇa came, 'My foster father, all that I have I owe to thee. 'Tis thou alone, who on thy shoulder, in thy lap, brought me to my present state.'

470. 'On thy milk and on thy butter to vigour am I come; ne'er from my heart shall be forgot thy love, nor mayst thou ever me forget.'

471. At Nanda's feet the two brothers fell. 'Fain would we that thy blessing thou wouldst on us bestow. What wilt thou say to Mother Yaśodā ?

472. 'Apart from us in no way will her soul remain at peace, and therefore on our account be thou her consoler, so that no grief at all she need experience.'

473. 'And now 'tis meet that us thou bid depart; the debt we owe our father and our mother, that must we repay. And may, for aye, thy happiness increase !'

bōzana murtshā phīr^u Nandas ta
 andakār zan pyōs bē-sōr gav
 Krushna-jyuv¹ wāra wāra sūts^u karēnas ta.
 lāgas bōh dasta dasta pampōsh.

474.

bram sōr^u samsār kyāh wanihēs ta
 ruma ruma wuch¹ wuch¹ harshēni log^u
 wōthith nāla-māt¹ ta miṭh¹ kār'nas ta. lāgas etc. 475.

öhiyāh kür^unas yiṭh^u pazihēs ta
 'prazol^u zi sārēn^uy pēṭh-kun ās
 kuni kuni asē ti àn'zi manas' ta. lāgas etc. 476.

Wasudēwa-rāzan ti sūts^u karēnas ta
 mētra-bāwa pānavūñ^u tōshēni lāg¹
 öhiyē karani lāg¹ Krushna-Rāmas ta. lāgas etc. 477.

Krushna-jyuv¹ dana dyār kūt¹ dit¹nas ta
 hata-bod^u gurēn yyūt^u wōt^u tyūt^u
 timan gotsh^u na kēh rost^u Krushnas ta. lāgas etc.

478.

wadān ta gūr¹ gay gara pānas ta
 Krushnun^u dūrēr chi-na z^arawān
 Krushnun^u dyān lāg¹ mani dāranas ta. lāgas etc. 479.

Yēshōdā vilāph lüj^u karanas ta
 'kuni kuni wuchahön Shrī-Bagawān'
 sārēy garacē kāmē machēs ta. lāgas etc. 480.

yus lagi Krushna-jyuanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

481.

pōr¹ pōr¹ Krushna-jyuanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 482.

XXIII.

Wasudēv göbaran log^u rachanas ta
 darmuk^u samskār sōr^u kor^unakh
 zara-kāsanas ta yōñē-tshunanas ta.
 lāgas bōh dasta dasta pampōsh.

483.

474. When Nanda heard these words, into a swoon he fell. 'Twas as though darkness fell on him, and without sense he swooned, as o'er and o'er again him Kṛṣṇa comforted.

475. Delusive error is all this universe, and what could he say (to Kṛṣṇa in reply)? As he looked and looked again on each and every hair (of his dearling) happiness began to come to him. He rose and took him in his arms, and sweet kisses gave he him.

476. He gave him every blessing that was meet. 'Above all shine thou illustrious! and now and again must thou call us to the mind.'

477. King Vasudeva also did him console. As loving friends made they each the other content, and to Kṛṣṇa and Rāma gave they both their blessings.

478. Countless the possessions and the coined money that Kṛṣṇa gave to him, so much was it as would be the burden of hundreds of horses. Nanda and Yaśodā received all that they needed saving only Kṛṣṇa.

479. Weeping the Cowherds returned to their home,—weeping, for they could not endure that Kṛṣṇa should be far away. Their hearts they set to meditate on him.

480. Lamentations began Yaśodā, 'When shall I ever see Sri Bhagavān?' and all her household duties she forgot.

481. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

482. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XXIII. THE EDUCATION OF THE BROTHERS, THE PRECEPTOR'S FEE,
THE DEATH OF ŚĀṄKHĀSURA, AND THE RESCUE OF THE
PRECEPTOR'S SON FROM YAMA'S LIMBO. (Bhāg.
Pu. X, xlvi, 29ff.)

483. So Vasudeva took the charge of bringing up his sons. For each he carried through the holy sacraments,—the Cutting of the Hair, and the Vesting with the Sacramental Thread.

Garga-rēsh¹ gāyētrī zaph dyut^unas ta
 Krushna-jyuv snān sand log^u karanē
 pāthas pūzi log^u yitha pazihēs ta.
 lāgas bōh dasta dasta pampōsh.

484.

bārān¹ sūzin tsātahālas ta
 Söndīpan nōmis gōras nish
 tsōhaiṭh vidyāyē log^u paranas ta. lāgas etc.

485.

tsōhaiṭhan dōhan sand dits^unas ta
 tsōhaiṭhay vidyāyē hēchith gav
 jai-kār tasandis paranāwanas ta. lāgas etc.

486.

jai-kār Krushna-jyuwanis paranas ta
 namaskār kara-nā Krushnañē bōz^u
 namaskār Shukadēwanis wananas ta. lāgas etc.

487.

vidyā-dakhēnā gōr¹ münj^unas ta
 'pōth^ar sōn^u chuh phoṭ^umot^u samudras manz
 māgayi-wōnda chum tās¹ pōtras' ta. lāgas etc.

488.

yüts^u kāl wātsākh pōtra-shūkas ta
 Baǵawān zōnith mang kür^uhas
 gōra-bāwa Krushna-jyuv¹ maṭi hyot^unas ta. lāgas etc.

489.

Krushna-jyuv bōy^u hēth khot^u rathas ta
 samudra pēth gōra-bōy^u tshāḍani drāy
 manōshē-rūp¹ Samudra pyōs pādas ta. lāgas etc.

490.

Krushna-jyuv¹ wōth löy^u manz sōdras ta
 Shēnkhāsōras tati mōrith drāv
 wacha andra Pāntsazañ shēnkh kod^unas ta. lāgas etc.

491.

Pāntsazañ shēnkh yus Baǵawānas ta
 suy tām¹ asōran on^umot^u ôs^u
 hīth ôs^u suy shēnkh athi ananas ta. lāgas etc.

492.

tati pētha gatshān chuh Darmarāzas ta
 nēb^aray shēnkhuk^u shēbd kor^unas
 Darmaröz¹ shēbd būz^u gav harshēs ta. lāgas etc.

493.

¹ See verso 129.² According to Hindū ideas, a preceptor is a second father. His son is therefore 104

484. Garga¹ the Sage was he who chanted the Gāyatrī. Kṛṣṇa began duly to bathe and to perform the Evening Rite, and, as was meet, worship did he and holy texts recited.

485. Then to school did Vasudēva send the brothers, to a preceptor named Śāndipani, and he to them of the sixty-four sciences the lore read forth.

486. Sixty-four days gave he him instruction, and so the four and sixty lores he taught. To his tuition Victory be ascribed!

487. To Kṛṣṇa's studies too be victory ascribed! To his discerning wit shall I not offer reverence! Reverence be to the telling of the tale by Śukadēva.

488. Then the preceptor asked of them his teacher's fee, 'In the Ocean hath our son been drowned, and for that son, and him alone, make I my longing prayer.'

489. For many a day had they, the teacher and his wife, been homed with sorrow for their son. Kṛṣṇa they held as Bhagavān, and so they made to him this prayer. So Kṛṣṇa, in duty to his preceptor bound, upon his shoulder took the task.

490. He and his brother on their chariot mounted, and to the Ocean forth they sallied in quest of their teacher-brother². There did the Ocean, taking human form, at their feet prostrate himself.

491. Into the Ocean Kṛṣṇa took a leap, and came forth thence, there having Śaṅkhāsura slain, and from his breast tore he the conch named Pañcajanya.

492. This Pañcajanya conch to Bhagavān had in elden time belonged, but it that demon once had carried off. (And that had been permitted with but) this object that into Kṛṣṇa's hand the conch should come.

493. Thereafter goeth he to Yama, the Regent (of the Limbo of the Dead), and still outside the palace sounded he the conch. Then, when he heard the blast, did Yama, the Lord of Justice, in his heart rejoice.

fore a brother to his pupils, and is called in Kāshmīrī a *gōra-bōy*, or 'Teacher-brother.'

brō̄tha drās nana-wāth pād nām'nas ta
 tsōnith pūzanas vēdi-vēz^u log^u
 gōra-bōy^u anith ta sūty dyut^unas ta.
 lāgas bōh dasta dasta pampōsh.

494.

hīth ḍs^u Narakāk^l mōkalāwanas ta
 Pāntsazañē-shēnkha-shēbda mōkalith gay
 gōra-bōy^u sūty hēth ta āv pānas ta. lāgas etc. 495.

gōras ách^l-gāshēr dyut^unas ta
 gōr-mājē gōras paran pēv
 öhiyāh nith ta āy tati pānas. lāgas etc. 496.

yus lagi Krushna-jyuanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 497.

pōr^l pōr^l Krushna-jyuanis nāwas ta
 pōr^l pōr^l tasandis autāras
 pōr^l pōr^l tasandis shōba tsarētas ta. lāgas etc. 498.

XXIV.

kal rūz^u Gōkul kun Krushnas ta
 Nanda-gūr^u Yēshōdā ti tsētas pyēs
 gōpiyēn-hond^u srēh log^u sōranas ta.
 lāgas bōh dasta dasta pampōsh. 499.

Wuddav sūz^unakh sath karanas ta
 gyānūc^u sand dith man raṭanas
 tsintā trōv^ltan sōr^u manas ta. lāgas etc. 500.

Wuddav wōt^u yēli Gōkulas ta
 Nanda-gūr^u pōtra-dādi bōwala zan
 Yēshōdāyē-hond^u yiyi na zi wananas ta. lāgas etc. 501.

gūr^l-shur^l gūr^l-bāyē sōriy d^ayanas ta
 ‘Krushna, Krushna,’ karith wōsh trāwān
 walana ās sōr^l Krushna-nāwas ta. lāgas etc. 502.

Nanda-gūr^u gari gari log^u pritshanās ta
 ‘mōlis ta mājē chwā karān sīwā
 lās^ltan ta biyē dēwa ani tsētas’ ta. lāgas etc. 503.

494. Barefoot came he forth to meet him, and to his feet he bowed himself; within he led him, and duly worshipped him. The teacher-brother brought he, and to Kṛṣṇa gave he him.

495. All this was done that all in Limbo might be saved; for at the sound of the blast of the Pañcajanya conch salvation gained they all. So with his teacher-brother Kṛṣṇa went his way.

496. To his preceptor gave he the light of his eyes, and at the feet of his teacher-father and his teacher-mother did he fall. Then he their blessing took and home returned.

497. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

498. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

499. Longing for Gökula to Kṛṣṇa came. To his mind came a memory of Nanda and Yaśodā and of the love the herd-damsels bare him.

500. To comfort them sent he Uddhava, and to hearten them by the teaching of the true knowledge. 'Let them', quoth he, 'abandon all anxiety of mind.'

501. When Uddhava to Gökula came, Nanda found he as though crazed by sorrow for his son, and of Yaśodā naught can be described.

502. The herd-lads and the herd-wives all were sad distraught. Sighing 'Kṛṣṇa, Kṛṣṇa' all were wrapt in Kṛṣṇa's name.

503. Ever and anon would Nanda ask, 'To his father and his mother doeth he now suit and service? Long may he live! Again will he ever call us to his mind?

‘dōda-mōj^u pēwān chēsa kuni tētas ta
yēs ḍs^u rāth-dōh karān laḍa
khēlan-böjⁱ ti chisa tana manas’ ta.
lāgas bōh dasta dasta pampōsh.

504.

Krushnānⁱ tsarēth yāñ lāgⁱ tēntanas ta
tēntān söriy vismrēth gay
zōnun ‘gatshan mā prān trāwanas’ ta. lāgas etc. 505.

apoz^u wanun pēv Wuddawas ta
‘Krushna-jyuv zi mē pata yiwān chuh’
būzukh tih biyē tākh zuv pānas ta. lāgas etc. 506

Yēshōdāyē dōda-baba āyē baranas ta
Krushnun^u yun^u yāñ kanan gōs
atshēn dārāyē lüj^u wadanas ta. lāgas etc. 507.

Wuddāvⁱ zēv küd^u gyān wananas ta
gōpiyēn ta biyē mājē Yēshōdāyē
‘lāgⁱtav söriy Paramātmās’ ta. lāgas etc. 508.

‘ātma chuh vyōpith tsar-atsaras ta
ruma ruma ramān gyānawānan
tana mana lāgⁱtav Nishkalas’ ta. lāgas etc. 509

gōpiyēn tsās na kēh gyān manas ta
Krushnani pŕima āsa britsha barān
kētha kēh phōrihē tas Wuddawas ta. lāgas etc. 510.

lagahōn Krushnañē khēla wananas ta
Krushnun^u wanān rōzihēkh na sōr
sārēy wandān pān Krushnas ta. lāgas etc. 511.

ōhiy mangani lajē Wuddawas ta
‘Krushnunuy pŕim asē mani bādⁱtan
Krushn^uy āsav nēth sōranas’ ta. lāgas etc. 512.

¹ I.e., the philosophy of the Vēdānta, based on knowledge, as contrasted with loving faith in God. The whole teaching of the Bhakti-mārga, of which the Bhāgavata Purāṇa is the great textbook, is that salvation can be gained only by loving

504. 'To his mind doth ever come his foster-mother, she in whose arms he was wont to frolic struggling night and day? Have his playmates since those days been in his heart?'

505. When on Kṛṣṇa's deeds they began to think, as they thought they lost all consciousness, and to Uddhava it seemed that soon will they abandon life.

506. Words void of truth was he compelled to tell them. 'After me doth Kṛṣṇa follow on,' and, when that they heard, life again their bodies entered.

507. When the tale of Kṛṣṇa's coming came upon her ears, the bosom of Yaśodā filled with milk, and tears in floods to weep did she begin.

508. To the herd-damsels and to Yaśodā did Uddhava put forth his tongue to tell the way of Knowledge,¹ 'To the Soul Supreme be ye devoted all.'

509. 'That Self which pervadeth all that moveth and all that moveth not, that Self that abideth in each hair of them that Knowledge have, to that Self indiscrete, body and soul do ye yourselves devote.'

510. But into the mind of the herd-damsels naught entered of his knowledge. For love of Kṛṣṇa lamentations poured they forth. How could speech issue from their mouths to Uddhava?

511. They would begin to tell him of Kṛṣṇa's frolics, and as they spake of him, all consciousness would they lose. To Kṛṣṇa each and all did they dedicate themselves.

512. From Uddhava began they to implore a blessing. 'Ever may love for Kṛṣṇa, and him alone, in our hearts wax more and more, and him alone may we ever in our memories keep.'

faith. No system of dry philosophy can bring the seeker to it. Uddhava tries to *console them by philosophy*, but soon finds his error, and is converted by them to the Way of Love.

gyānuk^u ahambāv tsol^u Wuddawas ta
 dopun ' bakth ay ta gōpiyēn-hünz^r
 gōpiyēn sārēn^uy pēv pādas ta.
 lāgas bōh dasta dasta pampōsh.

513.

hāwun bōna ös^u tas Wuddawas ta
 prīm ta bakth kitsh^u gatshi āsūñ^u
 kami lōla lāgⁱzēs Bagawānas ta. lāgas etc.

514.

Wuddav phyūr^u yēli pān wond^uhas ta
 thūñ^u dōd Krushnas kyut^u dyut^uhas
 thañē-dōda-pray ös^u bāla-Krushnas ta. lāgas etc.

515.

wōt^u Krushnas nishē sōr^u won^unas ta
 ' gōpiyē sārēn^uy pēth-kun chēh
 titsh^uy bakth āsi prath baktis' ta. lāgas etc.

516.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

517.

pōrⁱ pōrⁱ Krushna-jyuwanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc.

518.

XXV.

Wuddav boq^u bokt^u bōw^u Krushnas ta
 sārēy kāmē āsa mañi tām's^uy
 prath kēh āgyā ös^u pālanas ta
 lāgas bōh dasta dasta pampōsh.

519.

dōha aki mani āv Krushna-ziwas ta
 tēli zi Kubzāyē ditsām wātsh
 tasond^u gara pazi shūb^arāwanas ta. lāgas etc.

520.

kuni chuna parwāy Bagawānas ta
 būkts^u nishē āyot^u sadā bōw^u
 būkts^u suh warihē mē ti abalas ta. lāgas etc.

521.

513. Then from Uddhava did the egoism of knowledge flee. Cried he, 'If such a thing as loving devotion be, then that is what the damsels of the herd possess,' and at their feet he fell.

514. For sooth to that Uddhava had it to be shown how great the love and how great the devotion are that must be cherished, and with what yearning for Bhagavān he should be full filled.

515. When Uddhava turned back to go to Mathurā to him did they dedicate themselves. Butter and milk for Kṛṣṇa did they give him, for butter and milk had the boy Kṛṣṇa loved.

516. To Kṛṣṇa did he come and tell him all, 'Exalted above all be the herd damsels. May every devotee have such devotion.'

517. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

518. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

519. Thus became Uddhava with great devotion for Kṛṣṇa filled. On his shoulder lay the burden of all Kṛṣṇa's businesses, and each order that was given him, that did he obey.

520. Once on a day it came to Kṛṣṇa's mind, 'That day to Kubjā a promise did I give, and I must go, and with my presence make her house adorned.'

521. No need for care or care concerning Bhagavān. To true devotion ever hath he been the slave. To me, the feeble wight, true devotion may he too; vouchsafe.

Kubzāyē gara āv wōñ^u pālanas ta
 Wuddawa-baktis sūty hēth kēth
 bakti-bāv hāwun ös^u Wuddawas ta.
 lāgas bōh dasta dasta pampōsh.

522.

wātawun^u Kubzāyē pān wond^unas ta
 lōla sūty pādan dörith ta shēr
 bakth prīm kōtwāh lüj^u baranas ta. lāgas etc.

523.

pūzā kür^unas yitha pazihēs ta
 khēnūc^u ta cenūc^u kath kyāh ös^u
 tana mana Krushna-rūph lüj^u wuchanas ta. lāgas etc.

524.

rāth dōh lagith Krushna-dyānas ta

tas vina ösus na kēh bāsān

sath nēth kitsh^u äsi Bagawānas ta. lāgas etc.

525.

Wuddawa-baktis ti yētsh bür^unas ta
 sīwā kaitsāh karanē lüj^u

Wuddav wuchⁱ wuchⁱ pēv sōranas ta. lāgas etc.

526.

yitsh^uy bakth yēs äsi baktis

sadā Waikunth tasonduy thān

bakth^uy tsür^u kárⁱzi Bagawānas ta. lāgas etc.

527.

namaskār Krushnanis dayē gatshanās ta

Kubzāyē bāgē-bajē namaskār

tsandana-ṭūrē kyāh phal dyut^unas ta. lāgas etc.

528.

yus lagi Krushna-jyuvanis nāwas ta

tas kari Krushna-jyuv sarō wōpakār

iyi yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

529.

pōrⁱ pōrⁱ Krushna-jyuvanis nāwas ta

pōrⁱ pōrⁱ tasandis autāras

pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc.

530.

XXVI.

dōha aki gara āv Akrūras ta

Haladar Rām ta Wuddav hēth

Bagawān chuh baktis äyētsāras ta

lāgas bōh dasta dasta pampōsh.

531.

522. To Kubjā's house came he, his promise to fulfil, and with him took he Uddhava, his devotee: for fain to Uddhava would he show the nature true of devotion.

523. E'en as he reached her door, to him did Kubjā dedicate herself; in yearning upon his feet her head she laid. Mighty was the love and mighty the devotion that her heart full-filled.

524. As meet, she duly to him offered worship. What need is there to tell the meat and drink she offered. With body and with soul on Kṛṣṇa's form she gazed fain.

525. Night and day on Kṛṣṇa had she been pondering. Apart from him naught was apparent to her eyes. Wondrous is the hope that can for aye on Bhagavān be placed.

526. To Uddhava the devotee showed she also honour great. How great was the service that she did to him! And to Uddhava, as he looked and looked, fell understanding.

527. The devotee who hath such devotion and it alone, for aye in Vaikuṇṭha his abode will be. Therefore to Bhagavān offer thou plenteous devotion.

528. To Kṛṣṇa's graciousness be reverence paid, reverence be to Kubjā's blessed lot. For but a jar of sandal so wondrous a reward to her was granted.

529. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will be reach. To him posy and posy do I offer lotuses.

530. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

Akrūrⁱ kaitśāh bakth kür^unas ta
 bāgēs tasandis jai-jai-kār
 yēs warī Bagawān tsor^u kus tas ta
 lāgas bōh dasta dasta pampōsh.

532.

āgyā sōpūn^u Akrūras ta
 Kaurawan ta Pāndawan hēnē shōd
 mōnun bāgy ta log^u pakanas ta. lāgas etc.

533.

Akrūr yēli wōt^u tath nagaras ta
 sārēv^uy ādar ta mān kor^uhas
 rāza Duryōdan ös^u madas ta. lāgas etc.

534.

Kuntiyē mātāyē shēchⁱ prīsh^unas ta
 manuk^u shūkh lūj^u tas wanānē
 ' sōn^u ār yiyi-nā Krushna-zīwas' ta. lāgas etc.

535.

' wuch-ta tas myōnⁱ shurⁱ böyⁱ wātanas ta
 pit^urēn-handi atha dōkh bājan
 böyⁱcār pazihēs wōndi ananas' ta. lāgas etc.

536.

Kuntī pōph ös^u Krushna-zīwas ta
 Pāndav santān Kuntiyē-hāndⁱ
 wārⁱ tami hēt'mātⁱ Pantā-daiwatas ta. lāgas etc.

537.

Darmarāzas ta Yindra-rāzas ta
 byākh hyot^umot^u Wāwa-lūkapālas
 Mōdriyē Ashwinī-dēwa-jōras ta. lāgas etc.

538.

Yindraprastha-rājy ös^u Pāndu-rāzas ta
 Drētarāshṭr on^u rājy karihē kyāh
 Duryōdan zāv Drētarāshṭras ta. lāgas etc.

539.

Pāndu-rāza yēli gav maranāntas ta
 Yudishṭhir rāza tath taktas byūth^u
 Duryōdan rājy kētha z^uravihas ta. lāgas etc.

540.

532. What manifold devotion did Akrūra pay to him ! To his good fortune be there victory ! What greater man is there than he to whom Bhagavān a boon doth grant !

533. To Akrūra a command gave he of the Kauravas and of the Pāṇḍavas to bring the news. His happy lot Akrūra recognized, and straightway he set forth.

534. At the city (of Delhi) did Akrūra arrive, and to him all showed honour and respect. Full of mad pride was King Duryōdhana.

535. From Mother Kuntī did he ask the news, and sorrow filled her heart as the tale she told, 'On us will not the pity of Kṛṣṇa fall ?

536. 'Behold the happenings to my sons, his brethren.¹ Sorrow sup they at their cousins' hands. Into his heart should he recall their brotherhood.'

537. Of Kṛṣṇa's father, Kuntī was the sister, of Kuntī were the Pāṇḍavas the sons, in boon from the Five Gods had she obtained them.

538. On her had they been begotten by Dharmarāja (i.e. Yama), by Indra, and again by Vāyu the Loka-pala, and again, on (her co-wife) Mādri, by the twin Aśvin gods.

539. The kingdom of Indraprastha to King Pāṇḍu did belong, for blind was (his elder brother) Dhṛtarāṣṭra, and therefore rule he could not, and to Dhṛtarāṣṭra was Duryōdhana born.

540. When died the Pāṇḍu king, upon the throne sat Yudhiṣṭhira (his eldest son), and his rule how could Duryōdhana endure ?

¹ I.e. cousins, as explained in the next verse.

Pāndawan hita hīta log^u khidas ta
 pit^arⁱ gālanas pēth pyōmot^u
 hath böyⁱ biyē tas hihⁱ pānas ta
 lāgas bōh dasta dasta pampōsh.

541.

Pāndawan khid ös^u prath samayēs ta
 shētruth ösukh karahön kyāh
 hēkahön na z^aravith ösⁱ shūkas ta. lāgas etc.

542.

Akrūr nishē gav Drētarāshṭras ta
 dop^unas ' rājy karta vētsāra sān
 som^u wuch ta pōtras biyē bābath^aras ' ta. lāgas etc.

543.

lajyāv Krushnañi zēvi wananas ta

tas ös^u na pānas āyētsār kēh

dop^unas zi ' pōrⁱ laga Krushna-pādas ' ta. lāgas etc.

544

' kyāh kara, chim na shurⁱ athi āyētas ta

na ta chim bābath^ar achⁱ-gāshēr

pōshē na pōtras ta kyāh dapa kas ' ta. lāgas etc. 545.

Akrūr wuchith nishē āv Krushnas ta

Pāndawan ta Kaurawan-hond^u won^unas

Kuntiyē mātāyē-hond^u ti won^unas ta. lāgas etc. 546.

Krushna-jyuv ti zāgān ös^u hītas ta

butarōts^u-hond^u bār kāsun^u chus

hīta aki Kaurav gay nāshēs ta. lāgas etc.

547.

yus lagi Krushna-jyuwanis nāwas ta

tas kari Krushna-jyuv sarō wōpakār

yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

548.

pōrⁱ pōrⁱ Krushna-jyuwanis nāwas ta

pōrⁱ pōrⁱ tasandis autāras

pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc. 549.

XXVII.

Magad-rājy ös^u Zarāsandās ta

kōrē z^ah zāmatsa tas rākhēsas

timay ditāmatsa tāmⁱ Kansas ta

lāgas bōh dasta dasta pampōsh.

550.

541. On pretext here and pretext there the Pāndavas he harassed. Though of his own father's kin sought he to destroy them; and like himself had he a hundred brothers.

542. Time and time again the Pāndavas he harassed, yet could they not to him show enmity. His tyranny they could not thole, and filled were they with sorrow.

543. To Dhṛtarāṣṭra then Akrūra went. Quoth he, 'Prithee in justice do thou rule. Look equally upon thy son and on thy nephew.'

544. With Kṛṣṇa's tongue began he then to speak, for for himself had he no power to raise his voice, and to him Dhṛtarāṣṭra made reply, 'To Kṛṣṇa's feet I dedicate myself.'

545. 'What can I do? my lads are out of hand, nor are my nephews of my eyes the light. Upon my sons prevail I cannot, what can I say to whom?'

546. Thus did Akrūra see the doings there, and back to Kṛṣṇa did he return. To him of the Pāndavas and Kauravas the tale he told, and of the plaint that Mother Kunti made.

547. For a pretext was Kṛṣṇa seeking that the burden of the earth he might relieve; and through one pretext to destruction went the Kauravas.

548. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

549. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.'

Krushna-jyuv phor^u yeli tas Kansas ta
 Zarāsandas tōth^u dōkh pēv
 mōndā kōrē gatshith ta dōd^u won^uhas ta
 lāgas bōh dasta dasta pampōsh.

551.

' tsē hyuh^u zi rāza chu-na yith samayēs ta
 balāy cyōnis rājy karanas
 gūr^l-shur^l laz pōv^unay rājēs' ta. lāgas etc.

552.

laz pōv^uhas tas bađis rākhēsas ta
 tr^h akshauhinī sūty hēth ta drāv
 lađani lāryōv Krushna-zīwas ta. lāgas etc.

553.

Mathurāyē kamph tsāv prath Yādawas ta
 Zarāsānd^l yeli sīnā sūz^u
 'Krushna, Krushna, trāhi, trāhi ' lāg^l karanas ta. lāgas
 etc. 554.

dīth^l yeli Krushnan log^u sōranas ta
 ratha z^h ākāshē brōth-kun ās
 sōna rātna jār'māt^l hih^l sūrēs ta. lāgas etc.

555.

akis āyōd yus Krushnas ta
 biyis ti āyōd Haladaranis
 jēba-jāma rathawōl^l sūty rathas ta. lāgas etc.

556.

dōshēway jēba-jāma lāg^l ganđanas ta
 dōnaway bārān^l rathan bīth^l
 kēh Yādav ti nīkh sūty pānas ta. lāgas etc.

557.

sanmukh sampān^l yeli yōddas ta
 Krushna-jyuv rākhēsañi sīnāyi gyūr^u
 Zarāsand bōlani log^u Krushnas ta. lāgas etc.

558.

' nēcivi, bōz myōn^u, tsal pānas ta
 na-ta zān zi myāni atha kēh chuy na pāy
 Haladara-rāmas kētha patsas' ta. lāgas etc.

559.

Krushna-jyuv^l dop^unas 'wanakh pānas ta
 sīnā sōr^uy mūmūts^u zān
 t^hy yōt^u trāwath zīnda-pānas' ta. lāgas etc.

560

551. When Kṛṣṇa Kamisa of his life had robbed, dear (i.e. extreme) grief on Jarāsandha fell, as his widowed daughters came and to him unfolded of their woes the tale.

552. ‘In these days like to thee there is no king. On thy rule be shame! On thy rule the cowherd lads have cast disgrace.’

553. On that great demon cast they shame. With thirty armies all complete then marched he forth, and hastened on with Kṛṣṇa to contend.

554. In Mathurā trembling entered every Yādava when Jarāsandha his host dispatched, and ‘Kṛṣṇa! Kṛṣṇa! Save us! save us!’ began they to implore.

555. When Kṛṣṇa saw them, then he became attent, and from the sky there came before him two chariots studded with gold and jewels like the sun.

556. In one were weapons that for Kṛṣṇa were, the other for Haladhara held the arms. With each were armour and a charioteer.

557. The brothers twain their armour donned. Then sat they in their chariots, and a few Yādavas took they with themselves.

558. When to the battle front they came, the host of demons Kṛṣṇa did surround, and thus to him did Jarāsandha speak.

559. ‘Boy, hearken to my rede, and flee thou home. If thou wilt not, then know that from my hand no shift can save thee. On Haladhara, too, (if him I slay not), how can I have trust?’

560. Kṛṣṇa replied, ‘Say that to thyself. Know that thine army is as good as dead, and thee alone shall I let go alive.’

krūḍ khot^u asōras ta log^u lañanas ta
yēkh-lakh sārēv^uy atha korukh
danu-danq tulun^u pēv Shri-Krushnas ta
lāgas bōh dasta dasta pampōsh.

561

danu-danq-shēbda sūty lāg¹ maranas ta
Haladara-rāman ti mārān¹ hēt¹
samhār samponukh tath kshēnas ta. lāgas etc.

562.

ratacē kōla lajē baļe wahanas ta
narē zanga gāđa zan āsa phērān
Zarāsand kun^u zon^u rūd^u lañanas ta. lāgas etc.

563.

Haladār¹ raṭith nyūn Krushna-zīwas ta
'daph-tam zi, Krushna-jyuwa, karas kyāh'
āgyā kūr^unas atha trāwanas ta. lāgas etc.

564.

'sēthāh zi kāmē chēh wuñē maṭi tas ta
yīts^u biyē phiri yiyi sīnā hēt¹
sōrith ta lūkh ös¹ sōr¹ tsalanas' ta. lāgas etc.

565.

atha tala trōwun ta log^u tsalanas ta
mandachani log^u ta karihē kyāh
pananēv sārēv^uy sūts^u karēhas ta. lāgas etc.

566

Krushna-jyuv Mathurāyē āv pānas ta
Yādav pānavüñ^u wadāvēn lāg¹
dēwatā sōriy pōshē-warshēnas ta. lāgas etc.

567

ānikh brāhman vēd paranas ta
gara gara wōtsav sōpanani log^u
kaitwāh dana lāg¹ dān dinas ta. lāgas etc.

568.

yih kēh dana ās athi lūṭas ta
dyutun tih athi rāja Wugrasēnas
sōriy zayē sūty lāg¹ vēthanas ta. lāgas etc.

569.

sadāhi phiri biyē biyē yiyihas ta
zōnith zi 'chum na kuni pōshēn pāy'
sōr^uy sīnā biyē mōr^unas ta. lāgas etc.

570

561. Wrath seized the demon and he advanced to fight. All the host joined in combat hand to hand, and Kṛṣṇa saw that he must raise his bow.

562. At the bow's mere twang, to die did they begin, and Haladhara too set to to slay. Then in that single moment on them fell destruction.

563. Great rivers of blood began to flow. In them, like fishes, round and round floated arms and legs, and on the battlefield Jarāsandha alone remained.

564. Him Haladhara seized and before Kṛṣṇa brought. 'Tell me, O Kṛṣṇa, what shall I do to him?' And to release him Kṛṣṇa gave command.

565. 'Of many a deed to do on his shoulder lieth still the burden. Again will he come with such a host as this, when he remembereth that all his men (to-day) have fled.'

566. Him he set free, and so away he fled, cast down with shame. But what else could he do? So all his folk to him gave consolation.

567. To Mathurā did Kṛṣṇa then return. With gratulations did the Yādavas mutually give him welcome, and from heaven showered down the gods a rain of flowers.

568. To read the Vēdas Brāhmaṇas they brought, in every house held they high festival. Uncounted wealth in gifts did they distribute.

569. The wealth that to his hand as plunder came, that gave he all to Ugrasēna the king, as full of exultation all cried victory.

570. Again, again, full seventeen times kept Jarāsandha coming, knowing full well 'ne'er over him shall I prevail,' and each time was his host by Kṛṣṇa slaughtered.

su-ti ḍs^u tayār biyē laḍanas ta
 na-ta ḍs^u gōḍañiy mōkalyōmot^u
 būmi-bār kāsun^u ḍs^u Krushnas ta
 lāgas bōh dasta dasta pampōsh.

571.

Zarāsandas gav yēli manas ta
 ‘phiri aki myāni atha kyāh tsalihē’
 kāman barihē tsür^u manas ta. lāgas etc.

572.

dōha aki Nārod^u wōt^u rākhēsas ta
 darshēna tām¹-sandi zuv tsāv tas
 ‘kāmanā zi nērēm nishē Nāradas’ ta. lāgas etc. 573.

Zarāsāndⁱ pūzā kür^u Nāradas ta
 kāmanā pūranuk^u war mong^unas
 Nāradan bükt^u sūty tiy mōn^unas ta. lāgas etc. 574.

Zarāsāndⁱ wāc hēth sōr^u won^unas ta
 ‘bōh zi chus prath vizi lazi tsalanas
 pōshān zāh chus-na Krushna-gōpas ta. lāgas etc. 575.
 ‘wōpāyāh wantam tas tsalanas ta
 su-ti aki laṭi nishē tsalihē mē
 cyāni wāka pazi tiy bananas’ ta. lāgas etc. 576.

Nārada-munīshōr¹ war dyut^unas ta
 ‘yimi phiri pānay lagi tsalanē
 cyāni ḍara gara kari manz samudras’ ta. lāgas etc. 577.

wōpakār kor^unas ta wath hōw^unas ta
 ‘Kāliyēwan Kōbuluk^u rāzā boq^u
 tas kūh pōshi-na tath balas’ ta. lāgas etc. 578.

‘Rudran dits^u-mūts^u chēh tsür^u wath tas ta
 asandi atha atsi Yādawan kōph
 hēki-na mōra yith Krushna-jyuv tas’ ta. lāgas etc. 579.

‘yōddas sūty hēth suy pānas ta
 Krushna-jyuv pānay lagi tsalanē
 ma-ta karta tōr^u, shēch¹ karta rāzas’ ta. lāgas etc. 580.

¹ The Text spells the name *Kāliyavana*, but the Viṣṇu Purāṇa has *Kālayavana*.

571. Again the war to wage did he make ready. (This was allowed) that Kṛṣṇa might relieve the burden of the earth; else at the first would he (by death) salvation have received.

572. When into Jarāsandha's mind it came, 'Will he once more from out my hand escape,'—for such was the longing that greatly filled his heart,—

573. Once on a day to the demon king came Nārada, and at his sight life, as it were, did Jarāsandha enter, as he thought, 'Surely through Nārada will my longing meet success.'

574. To Nārada did Jarāsandha offer reverence meet, and of the fulfilment of his longing craved the boon. Then Nārada with courtesy consented.

575. So Jarāsandha took up his parable and said, 'Time after time disgraced I flee from him. Ne'er over that cowherd, Kṛṣṇa, do I aught prevail.

576. 'Tell me some means for putting him to flight, that he but once from me may flee. Thy word must necessarily be fulfilled.'

577. Nārada, Prince of Sages, granted him the boon. 'This time will he himself before thee flee; in fear of thee, the ocean will he make his home.'

578. Thus him he favoured, and the way he showed. 'Of Kābul is Kālayavana¹ a puissant king; against his power can no one e'er prevail.

579. 'Rudra hath given him a mighty course; quaking will enter the Yādavas at his hand, nor will it be in Kṛṣṇa's power to confront him.

580. 'If with thyself thou takest him to battle, Kṛṣṇa himself will fain betake to flight. Make no delay, but send a message to the king.'

The Bhāgavata Purāṇa generally calls him simply *Yavana*.

Zarāsandas yeli tāv manas ta
 Nāradas phirith ta dapanē log^u
 'gōra, zi köm^u cyöñ^u chēh, biyē dapa kas' ta
 lāgas bōh dasta dasta pampōsh. 581.

Nāradā-munishōr¹ ti-ti mōn^unas ta
 tasünz^uy shēch¹ hēth ta Kōbul^u gav
 tithay wōt^u yi-na kūh dēshihē tas ta. lāgas etc. 582.

sōgand tsor^u ös^u tas kanṭhas ta
 pārizāta-pōshē-mālan-handi sūty
 parzana ākh tami pādi nom^uhas ta. lāgas etc. 583.

Kāliyēwān¹ shēchi-bōd sör^u prith^u tas ta
 Nārad¹ Zarāsandun^u won^unas
 'shēran cēy öy, pazi pālanas' ta. lāgas etc. 584.

Kāliyēwan mana-kin¹ log^u vēṭhanas ta
 'rāza Zarāsand-hyuh^u zi shēranē pyōm
 shēranāgath āv, pazi rachanas' ta. lāgas etc. 585.

'wōdyōg karun^u' pēv Kāliyēwanas ta
 sīnā sör^u hēth ta Kōbula drāv
 gur¹-m¹tra nadiyē lajē pakanas ta. lāgas etc. 586.

Krushna-jyuv dapān Balabadras ta
 'Kāliyēwan wōñ zi āv, mōkha nērus,
 Zarāsand' yiyi mā pata nagaras' ta. lāgas etc. 587.

sōrun samud¹r ās pādas ta
 Dwārakāyē-kits^u tas münj^un shāy
 bāh yōzan hōkh^u boṭh^u samudras ta. lāgas etc. 588.

sampūñ^u āgyā Vishōkarmas ta
 Dwārakā nāgarāh sampanāwun^u
 tamic^u/warnanā yiyi-na wananas ta. lāgas etc. 589.

¹ This is a tree which grows in Indra's paradise. Its flowers have an unearthly fragrance. Nārada commonly wears a garland of them. See also verses 772 ff.

581. As these words entered Jarāsandha's mind, to Nārada thus made he his reply, 'O Mentor mine, thine is this work, I trow. Who other is there to whom the tale to tell?'

582. Also to this did Nārada consent, and so to Kābul he his message took. There so did he arrive that no one marked his coming.

583. But from the garland of Pārijāta¹ flowers, fragrance exceeding from his neck exhaled. So was he recognized, and at his feet the king bowed down.

584. From him did Kālayavana the news inquire, and Nārada the plight of Jarāsandha told. 'Upon thy mercy hath he thrown himself, and thus it be thy duty to protect him.'

585. Then in his heart did Kālayavana rejoice: 'A monarch great as Jarāsandha with me refuge seeketh. When one hath come to seek for refuge, then sheltered must he be.'

586. Then himself did Kālayavana bestir, from Kābul set he forth with all his host; from but the urine of his horses whole rivers gan to flow.

587. To Balabhadra then doth Kṛṣṇa say, 'Now hath come Kālayavana. If thou go forth to meet him, who knoweth but Jarāsandha may behind thee against the city come.'

588. Then called he the Ocean to his mind and at his feet he fell. From him he begged a site for Dvārakā,—for twelve leagues of the dry ocean shore.

589. To Viśvakarman² gave he a command. 'A city, Dvārakā must thou cause to be.' (So was it made, nor) can its glory be described.

² He was the artificer of the gods.

gara kyuth^u pazihē Bagawānas ta
 rājēs nagarāh kyuth^u shūbihēs
 sōna mōkta hīra-ratna sōr^u pūr^unas ta
 lāgas bōh dasta dasta pampōsh.

590.

Yindras Kuvēras ta biyē Warunas ta
 biyē yim sōriy dēwa-lūkas
 sōzun^u bōg^u pyōkh tath nagaras ta. lāgas etc.

591.

gōr^un Māyā, shēch^l wūñ^unas ta
 Mathurāyē-hānd^l sōr^l Dwārakāyē nīn
 rātas shōngith ta wōth^l prātas ta. lāgas etc.

592.

wuch^ukh Dwārakā baṭhi samudras ta
 Mathurāyē-pētha ös^l tot^u wōt^lmāt^l
 Māyāyē pōr^l lāg^l Bagawānas ta. lāgas etc.

593.

Mathurāyē Krushn drāv Kāliyēwanas ta
 tsatur-bōza-darshun^u göda hōw^unas
 Garganis pōtras kō-na tōshēhēs ta. lāgas etc.

594.

parzanana Krushn āv Kāliyēwanas ta
 hāth^lyār trōvith ta darshēnas āv
 tana mana sūty log^u Krushna-dyānas ta. lāgas etc.

595.

darshun^u hövith log^u tsalanas ta
 Kāliyēwan pata pata lārani log^u
 mani chēs kāmanā zi thaph karahas ta. lāgas etc.

596.

wātēs atha tāñ pān dōravēs ta
 Kāliyēwan pata pata biyē lārēs
 yāñ wōt^u Krushna-jyuv nishē parbatas ta. lāgas etc.

597.

tati tsāv göphi ta pān khoṭ^unas ta
 Mutsukunda-rāza ös^u tati shōngith
 tās^l-pēṭh Krushnūñ^u shēkh gayē tas ta. lāgas etc.

598.

¹ Garga was Kṛṣṇa's family priest and Guru, or spiritual preceptor. See verse 127. Kṛṣṇa therefore was bound to be polite to his son, and could not kill him

590. What sort of home for Bhagavān is fit ? For his kingdom, how glorious should the city be ! With gold and pearls and diamond-jewels did he fill it.

591. To Indra, to Kuvēra, and to Varuṇa, yea, to all them in heaven who abide, tribute to pay to Dvārakā there fell.

592. Then called he lovingly Illusion to his mind. To her a message he spake, and all the folk of Mathurā to Dvārakā she brought. At night went they to sleep at Mathurā. At dawn in Dvārakā they woke.

593. Then saw they Dvārakā on Ocean's shore ; there had they all arrived from Mathurā, and to Bhagavān's Illusive Power themselves they dedicated.

594. (Bhāg. Pu. X, li.) From Mathurā went forth Kṛṣṇa Kālayavana to meet, and first (in graciousness) revealed he himself to him in his four-armed form. To Garga's¹ son how could he not show grace ?

595. By Kālayavana was Kṛṣṇa recognized. Away he threw his weapons and, to show respect, advanced. Body and soul in meditation on Kṛṣṇa was he absorbed.

596. Having thus shown himself in wondrous guise Kṛṣṇa began to flee and Kālayavana after him pursued, for in his heart his longing was to grasp him with his hand.

597. Or ever his hand reached him, Kṛṣṇa increased his speed, and Kālayavana after him pursued, until a mountain Kṛṣṇa reached.

598. There entered he a cave and hid himself, where Mucukunda, the king, lay sunk in sleep, but Kālayavana thought that he was Kṛṣṇa.

with his own hands. The account of Kālayavana's birth will be found in verses 614ff.

ot^u-tāñ shōd bōd ös^us tas ta
 gōphi manz rākhyus yōddas āv
 zōnun zi wōtus pata shētras ta
 lāgas bōh dasta dasta pampōsh.

599.

mada-sān rākhēsan kraka ditsanas ta
 wudus-na ta lath lāyēnas
 'wōth, laq, kawa tākh tshēpa dinas' ta. lāgas etc. 600.

nēnd^ar tami tūj^u Mutukundas ta
 nitrav tasandēv ogun drāv
 tami-sūty basm gav Kāliyēwanas ta. lāgas etc. 601

hīth ös^u tshādun^u Bagawānas ta
 gōra-bōy^u ösus kētha mārihēs
 kāl pyōs tshādun^u kami pōthⁱ tas ta. lāgas etc. 602.

Mutukund rāza ös^u satē-yōgas ta
 dēwatā sōriy artān ös^u
 kēh kāl gatshith rūd^u dēwa-lükas ta. lāgas etc. 603.

waīsi bajē tātⁱ ös^u kēh na sōr tas ta
 pātⁱ-kinⁱ sōruy kōl gol^umot^u
 tati drāv dīv lāgⁱ war dini tas ta. lāgas etc. 604.

dop^unakh zi 'kēh chēm-na kākshā manas ta
 nēnd^arāh karahō khōr wahörith
 yuth^u na kāh wōzanāvi mē shōnganas' ta. lāgas etc. 605.

dēwatav prīti tiy war dyut^uhas ta
 'dwāpara-yōg tāñ nēndr^uy kar
 Krushna-autāra gatsh mōkti-dwāras' ta. lāgas etc. 606.

samay suy wōt^u Mutukundas ta
 kami hita kami pōthⁱ sapon^u mōkth
 bōd kuni wāti na Krushna-tsarētas ta. lāgas etc. 607.

¹ Kālayavana, being the son of Garga, Kṛṣṇa's spiritual teacher, was therefore Kṛṣṇa's 'Teacher-brother'. See note to verse 490.

² According to Hindū chronology there are four *yugas*, or ages., viz. the *Satya*, or Golden, Age, lasting 1,728,000 years, followed by the *Trēta*, or Silver, Age, lasting 1,296,000 years, then the *Dvāpara*, or Copper, Age, lasting 864,000 years, and then

599. Up to that time his senses had been clear. Into the cave the demon came to fight, 'For now,' thought he, 'I have mine enemy.'

600. In pride the demon gave forth a roar, but still King Mucukunda ne'er awoke, and Kālayavana kicked him with the shout, 'Arise and fight! Why hast thou entered here to hide thyself?'

601. Then, through that kick, did sleep flee from Mucukunda, and from his eyes there issued fire. Therewith to ashes was Kālayavana consumed.

602. For needs must Bhagavān a pretext seek, for how could he himself his Teacher-brother¹ slay, and how else compass his destruction?

603. Now Mucukunda in the Golden Age was king, and all the gods did he duly worship. Once, for a space, he went and dwelt in the gods' heaven itself.

604. 'There to a great age did he live, and (of his earthly life) lost memory. Thereafter was his entire family destroyed, and when at last from heaven he departed, granted the gods to him a boon.

605. Quoth he to them, 'Now no desire have I in my heart, and fain would I my legs stretch out and sleep, secure that no man e'er will wake me from my slumber.'

606. The gods in their love gave him that very boon. 'Naught shalt thou do but sleep until the Copper Age.² Then, through incarnate Kṛṣṇa, enter thou Death, the gateway of salvation.'

607. That time at length to Mucukunda came. How wondrous were the pretext and the mode by which salvation he attained! Man's intellect to Kṛṣṇa's deeds will ne'er attain.

the *Kali*, or present Iron, Age, lasting 432,000 years. As Kṛṣṇa lived at the end of the Dvāpara Age, Mucukunda must have slept during a part of the Satya Age, through the whole of the Trēta Age, and through the greater part of the Dvāpara Age, and his sleep must have lasted for more than two million years.

Mutsukund wōthith pēv āshṭaras ta
 yih zi kus ḍs^u ta banyōs kyāh
 Dayē-gath kyāh-sana ḍs^u bananas ta
 lāgas bōh dasta dasta pampōsh.

608.

wuchun ta Krushna-jyuv pata-kani tas ta
 ḣagnas hyuh^u zan prazalān ḍs^u
 pryutsh^unas ta Krushna-jyuvⁱ sōr^u won^u tas ta.
 lāgas etc. 609

būzun tih ta pēv Krushna-pādas ta
 pādan rūdus shēr dōrith
 bük^uts^u sān kaitsāh tōtā kür^unas ta. lāgas etc. 610.

Krushna-jyuv tōthyōs ta war dyut^unas ta
 Mutsukund bakt^uy mangani log^u
 Krushna-jyuvⁱ bakth ti ta mōkth dīts^unas ta.
 lāgas etc. 611.

labith war ta tāñ gav pānas ta
 wōttarāpath kun taph tsaranē
 tana mana lagith Krushna-dyānas ta. lāgas etc. 612.

pōrⁱ pōrⁱ Krushna-jyuanis nāwas ta
 pōrⁱ pōrⁱ tasandis bakth waranas
 pōrⁱ pōrⁱ Krushna-jyuanis dyānas ta. lāgas etc. 613.

XXVIII.

Kāliyēwanun^u zanm yiyl wananas ta
 Garga-ryosh^u mōl^u tas kētha-kinⁱ bōw^u
 gōra-bōy^u kētha āv lāri Krushnas ta
 lāgas bōh dasta dasta pampōsh.

614.

Garga-ryosh^u purōhēth Yādawa-kōlas ta
 nētra-rost^u ḍs^u brahma-tsarētas
 Yādav tshāḍān thēth purōhētas ta. lāgas etc. 615.

nētras kun pray karahōnas ta
 brahma-tsōrⁱ Garga-ryosh^u māni na kēh
 kuni pōt^h pūshis na mōñrāwanas ta. lāgas etc. 616.

608. Arose then Mucukunda, and astonished cried, 'Who may this be, and what is this that happed? What manner of God's way hath thus been destined?'

609. He looked behind him then and Kṛṣṇa saw. Like fire blazing bright did Kṛṣṇa shine. Him did he ask, and Kṛṣṇa told him all.

610. The tale heard he and fell at Kṛṣṇa's feet, there did he rest with head upon his feet, and with devoted love unbounded praise he offered.

611. Kṛṣṇa to him showed grace and gave a boon. Only for holy love did Mucukunda pray, and to him such love and eke salvation Kṛṣṇa gave.

612. The boon received, forth did he depart in northern lands to live as anchorite, body and soul on Kṛṣṇa meditating.

613. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

614. The birth of Kālayavana must now be told,—how Garga the sage became his sire, and how, being Teacher-brother, he came Kṛṣṇa to pursue.

615. Garga the sage was clan-priest of the Yādavas. Under a rule of chastity ne'er had he marriage made, but natheless sought the Yādavas the family of their clan-priest to establish.

616. They desired that he should marry, but being under the rule of chastity he heeded not, nor could they any wise persuade him to agree.

¹ This legend is not told at length in the Bhāgavata Purāṇa.

dōha aki kathi-pēṭh ṭhaṭha kor^uhas ta
 ‘ triy yā napumsakh chuh purōhēth sōn^u
 na-ta kō-na āsihēs pray nētras’ ta.
 lāgas bōh dasta dasta pampōsh.

617.

tatiy krūd khot^u Garga-rēshis ta
 mani gōs zi ‘ nēcivwāh wōpadāwahön
 yēsond^u bayē atsi Yēdu-kōlas’ ta. lāgas etc.

618.

Kōbula nēbārⁱ ös^u thān Rudras ta
 totuy gatshith ta tsaryōn taph
 Shēnkārⁱ darshun tati dyut^unas ta. lāgas etc.

619.

mongun yiy war tas Rudras ta
 ‘ pōth^urāh ladtam boq^u balawān
 yus bayē tsānihē Yēdu-kōlas’ ta. lāgas etc.

620.

Mahādēv tōṭhyōs ta tiy dyut^unas ta
 labith war āv Kōbulas manz
 tasandi tīza pēv gwāh nagaras ta. lāgas etc.

621

Yauwanāsh Kōbula ös^u rājēs ta
 nēpōth^ur ösith ös^u shūkas
 Garga-ryosh^u dēshana gav harshēs ta. lāgas etc.

622.

pōtra-kāchi pushēr^un kūr^u Gargas ta
 ‘ rājēc^u thēth dēwa pata ṭhaharēm ’
 Gargas ti kāch ös^u kō-na mānihēs ta. lāgas etc.

623.

kēh kōlⁱ gōbur zāv tati Gargas ta
 Kāliyēwan gōbaras korukh nāv
 Garg āv nīrith ta log^u tapas ta. lāgas etc.

624.

buḍⁱ-bab yēli mūd^u Kāliyēwanas ta
 Kōbuluk^u rājy wōt^u tāsⁱ vīras
 Rudra-wara sūtin hyuh^u na kāh tas ta. lāgas etc.

625.

samay wōtus ta wōt^u Krushnas ta
 Krushnani darshēna mōktiyē gav
 pōrⁱ pōrⁱ Krushna-jyuwanis darshēnas ta. lāgas etc.

626.

617. One day, as they conversed, they mocked at him, ‘Our priest is or a woman or a eunuch, or wherefore doth he not desire to wed?’

618. Then anger hot in Garga’s heart arose, and to beget a son his mind he fixed,—a son whose fear should strike the Yadu clan.

619. On Kābul border sacred to Rudra was a holy spot, thither he went and made austerities till Śaṅkara¹ revealed himself to him.

620. From Rudra then only this boon he craved, ‘Grant thou to me a very mighty son, who will cause fear to strike the Yadu clan.’

621. Gracious to him was Mahādēva, and granted he that selfsame boon. Acquiring it to Kābul did he wend, and, through his god-inspired energy, in the city glory shone.

622. In Kābul Yauvanāśva was the king. Sonless was he, and so was filled with woe, but, at the sight of Garga, into joy he came.

623. In longing for a son, to Garga his daughter did he give, ‘For thereby will my kingdom be established.’ Moreover such was Garga’s wish, and how could he refuse?

624. After due time a son was born to Garga, and Kālayavana his name was called. Then Garga did depart, and to an anchorite’s life again betook himself.

625. When the heroic Kālayavana’s grandfather died, into his hand there passed the rule of Kābul. Through Rudra’s boon no one his equal was.

626. To him came his (fated) time, and Kṛṣṇa did he meet, and when to him did Kṛṣṇa himself reveal, then did Kālayavana obtain salvation. To the revelation of Kṛṣṇa ever do I dedicate myself.

¹ Rudra, Śaṅkara, and Mahādēva are all names of Śiva.

tas pata sīnā sōr^u mōr^unas ta
 hīta hīta būmi ḍs^u bār kāsawun^u
 anta-rost^u dana āv tati Krushnas ta
 lāgas bōh dasta dasta pampōsh.

627.

tawa pata mōkha āv¹ Zarāsandas ta
 ḍyūṭhukh yāñ tāñ lāgⁱ tsalanē
 Nāradun^u wākh āv poz^u karanas ta. lāgas etc. 628.

akis parbatas khātⁱ tōngas ta
 Zarāsand pata pata lārān ḍs^u
 wuchun zi bārānⁱ khātⁱ tōngas ta. lāgas etc. 629.

shērāh mani drāv Zarāsandas ta
 'mē ti nishē aki phiri Krushna-gūph tsol^u,
 tana mana mānani log^u Nāradas ta. lāgas etc. 630

Zarāsāndⁱ parbatas nār dyut^unas ta
 dōshēway zi manz-bāg ātⁱ zālakh .
 Krushna-jyuvⁱ khōra-nyōṭh dyut^u tōngas ta. lāgas etc. 631.

wasith tōng gav Pātālas ta
 wōṭh lōyith ta gay sōkha pānas
 Dwārakāyē wōtith ta byūṭh^u pānas ta. lāgas etc. 632.

Zarāsand phirith ta log^u vēṭhanas ta
 sōkhith rājyāh log^u karanē
 wuñē ḍs^u tōr^u tas kāla-pōrashēs ta. lāgas etc. 633.

yus lagi pōrⁱ pōrⁱ Krushna-zīwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Waikunṭhas ta. lāgas etc. 634.

XXIX.

Raiwata-nōm^u ḍs^u rāza rājēs ta
 Rēwati kūr^u ḍs^u tas rāzas
 dits^un kūr^u tāmⁱ Balabadras ta
 lāgas bōh dasta dasta pāmpōsh.

635.

¹ V. I. vil ḥyē.

627. (Bhāg. Pu. X, lii.) Thereafter did Kṛṣṇa Kālayavana's entire host destroy, and thus by this means and by that did he from its load of woe the earth relieve, the while he from the plunder endless wealth did gain.

628. And next Jarāsandha did he confront, and as they saw him, so did Jarāsandha's troops to flight betake themselves. But nathelss must Kṛṣṇa Nārada's pledge redeem.¹

629. Upon a mountain peak did he and Haladhara ascend, as Jarāsandha after them pursued and marked the brothers how upon the peak they climb.

630. And like an arrow to Jarāsandha's mind there came percipience. 'For once hath the cowherd Kṛṣṇa fled before me,' and body and soul to Nārada made he reverence.

631. The mountain then did Jarāsandha set on fire, 'So amid this will I the twain consume.' But Kṛṣṇa laid his toe upon the peak.

632. And down to hell descended then the peak, while he and Haladhara gave an easy leap and so departed. Thence reached they Dvāraka and in their home abode.

633. To his own home returned Jarāsandha jubilant, and full of happiness resumed his rule, for now delay had come to him who was his Death.

634. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

XXIX. BALABHADRA WEDS RĒVATI THE RAPE OF RUKMINĪ.

(Bhāg. Pu. X, lii-liv.)

635. Of a certain kingdom was there a king hight Raivata, and he had a daughter Rēvati by name. As spouse to Balabhadra did he the damsel give.

¹ See verse 580.

kūr^u ös^u vēṭh^u pūṭh^u baḍi-yāwanas ta
 Haladar Rām ḍs^u bāla-bāwas
 bāla-rūpa sampūñ^u bāgē āyēs ta
 lāgas bōh dasta dasta pampōsh.

636.

kaitwāh dana tas sūty dyut^unas ta
 ratha gurⁱ hāstⁱ tsōnza pūrith kēth
 wōtshuwāh sōpon^u zi kyāh wānⁱzēs ta. lāgas etc. 637.

gōḍañuk^u nēth^ar chuh Krushna-zīwas ta
 Baktēv, swāl chuwa, dōrⁱtav kan
 kam kam tsarēth āy prāyⁱ Krushnas ta. lāgas etc.

638.

Vidarba-dīsh ḍs^u Bishma-rāzas ta
 Rukminī kūr^u ös^u tas rāzas
 yuṭshun zi 'kūr^u dima Krushna-zīwas' ta. lāgas etc.

639.

gōbaran Rukman na zi mōn^unas ta
 'Shishupāl shūbi asē, boḍ^u suy chuh'
 shēchⁱ pāna sūz^un Shishupālas ta. lāgas etc. 640.

mōl^u möj^u band böyⁱ pēy d^ayēnas ta
 'Rukminī zi shūbihē Krushna-jyuwās^u'
 kuni pūshⁱ na Rukmas tas mūrkhas ta. lāgas etc.

641.

Rukminī chēh Lākhⁱmī autāras ta
 āmūts^u chēh Krushnani putshy zanmas
 lūz^un tsūri-pōṭhⁱ shēchⁱ Krushnas ta. lāgas etc. 642.

brōhmunāh anith ta shēchⁱ wūñ^unas ta
 panani atha pātrāh līkhith kēth
 brāhmanas dith ta rūz^u wata wuchanas ta. lāgas etc.

643.

brōhmun yēli wōt^u Krushna-zīwas ta
 porun pāṭh^ar ta log^u sanzas
 brāhmanas ādara dravy dīt^unas ta. lāgas etc. 644.

tithay sūzun shēchⁱ kūr^unas ta
 'mē zi zān sārēn^u brōṭh wōt^umot^u'
 dop^unas zi 'wāra pōṭhⁱ sath kārⁱzēs' ta. lāgas etc

645.

636. Plump was the damsel, in the prime of youth, and Haladhara still was but a boy. . Thus to him came the budding maiden as his fated wife.

637. The dowry given with her who can count? Chariots, horses, elephants, maid-slaves all adorned. High festival was held, and how can tongue describe it?

638. Now must be told of Kṛṣṇa the first espousals. Lo, to the feast, ye Faithful, are ye called. Lend ye your ears. Each deed of Kṛṣṇa cometh full of love.

639. Of the land of Vidarbha was Bhīṣmaka the king. He had a daughter named Rukmini, and her did he desire to give to Kṛṣṇa.

640. But his son Rukma did not to this assent. ‘King Śiśupāla of us is worthy, he alone is great,’ and he himself to Śiśupāla did a message send.

641. Then Rukma’s father, mother, kin, and brethren all deplored. ‘Worthy is Rukmini of Kṛṣṇa and of him alone,’ but o'er the brainless Rukma could they not prevail.

642. Behold, of Lakṣmī is Rukmini the incarnation. For Kṛṣṇa only hath she come to birth. So secretly to Kṛṣṇa sent she news.

643. A Brāhmaṇa brought the letter, and quoth he, ‘By her own hand was this epistle writ. To me, a Brāhmaṇa, hath she given it, and (for an answer) doth she scan the roads.’

644. When before Kṛṣṇa came the Brāhmaṇa, Kṛṣṇa the letter read and forthwith armour donned, while to the Brāhmaṇa honour did he show and gifts of money gave.

645. (Bhāg. Pu. X, liii.) At once home was he dispatched and with him by Kṛṣṇa was this message sent. ‘Know thou that first of all will I arrive.’ Then said he to the Brāhmaṇa, ‘To her must thou the fullest consolation give.’

phīrith brōhmun nishē wōt^u tas ta
 yishāra sūtin wūn^unas shēch¹
 namaśkār kor^unas ta sōr^u wōt^u tas ta
 lāgas bōh dasta dasta pampōsh.

646.

thēkith Shishupāl āv nētras ta
 Zarāsand biyē rāza sūtin hēth
 Rukminī chēh Krushnañē wata wuchanas ta. lāgas etc.
 647.

Krushna-jyuv gara drāv maza wuchanas ta
 Vidarba-dīshēs wōtith pēv
 Rukminiyē būz^u ta tsāyē vēthanas ta. lāgas etc. 648.

Haladar Rām āv pata Krushnas ta
 ' kyāh zōn^uzi har mā sōpani kēh '
 tsōr bād¹ rāza sūty Shishupālas ta. lāgas etc. 649.

mazāh wuchun^u zan ḍs^u Krushnas ta
 nētruk^u pairun Shishupālas
 Krushna-jyuv brōṭh wōt^u Shishupālas ta. lāgas etc.
 650.

Bishma-rāza nishē gav Śrī-Krushnas ta
 pūzā kür^unas yitha pazihēs
 pāy kēh ḍsus na kyāh wanihēs ta. lāgas etc. 651.

Shishupāl yeli wōt^u tath nagaras ta
 Rukman lūkh sōr¹ brōṭha sūz^unas
 tshaṭ¹jē wāw¹jē lāg¹ karanas ta. lāgas etc. 652.

Rukminī tsartsanas chēh Krushna-zīwas ta
 Krushna-jyuv ti yōra-kani tsartsān ḍs^u
 zāgān ti kami tshala hēth tsalas ta. lāgas etc. 653.

rīth ḍs^u Diviyē bal gatshanās ta
 gōḍa drāyē mahārēṇi Diviyē bal
 Shishupāl rāza hēth rūd^u prāranas ta. lāgas etc. 654

Rukminiyē Diviyē war mong^unas ta
 ' Krushna-jyuv wār¹tan mē pāna Bagawān
 chāg¹r^u kartas Shishupālas' ta. lāgas etc. 655.

646. To Rukmini the Brāhmaṇa returned, and by a beck the answer-message told. Then bowed she down to him, and to her full (understanding) came.

647. In boasting mood to the nuptials did Śiśupāla come, and with him brought he Jarāsandha too, as Rukmini for Kṛṣṇa scanned the roads.

648. From his abode went Kṛṣṇa forth as though the wedding festival to see, and in due course Vidarbha-land he reached. Rukmini heard the news, and with joy was she full filled.

649. Now Haladhara Rāma followed Kṛṣṇa, 'Who knoweth but some fighting might have place,' and four great kings with Śiśupāla came.

650. Kṛṣṇa was there as though a mere spectator of the festival and of the wedding robes of Śiśupāla; and, ere Śiśupāla came, did he arrive.

651. To Kṛṣṇa did Bhīṣmaka draw near, and to him ritely reverence proffer. [Against Śiśupāla] had he no resort, so what could he to Kṛṣṇa say?

652. When at the city arrived Śiśupāla, Rukma to meet him sent out all the folk, and *chowries* and fans waved he before him.

653. Rukmini for Kṛṣṇa doth expectant wait, and from the other side for her did Kṛṣṇa wait, watching to see by what wile he should bear her off.

654. A customary rite there was to go to Dēvi's temple, and thither first of all went forth the bride, while Śiśupāla, with the kings that bare him company, stood awaiting her.

655. From Dēvi cravèd Rukmini a boon, 'May Kṛṣṇa, Bhagavān himself, for his bride take me. To Śiśupāla may'st thou dire confusion give.'

Rukminī hēri yēli lüj^u wasanas ta
 nīrith ūr yōr hāwān pān
 wuchān Krushna-jyuv kētha wātēs ta
 lāgas bōh dasta dasta pampōsh.

656.

murtshā gayē tas Shishupālas ta
 tizaki pratāpa bēsōr gav
 biyē rāza-lūkh gay sōr¹ muhas ta. lāgas etc.

657.

Krushna-jyuv¹ nishē yith khōr^u rathas ta
 Rukminī ti t^aka-t^akhī lüj^u karanē
 yāñ gay nīrith ta lāg¹ tsalanas ta. lāgas etc.

658.

Krushna-jyuv¹ zay lob^u ta gav harshēs ta
 Rukminī pānas vēthanē lüj^u
 Shishupāl sōra phyūr^u ta log^u lāranas ta. lāgas etc.

659.

Haladar mōra ākh ta log^u māranas ta
 tat-kshēn lūkan kor^unas khēy
 lacha-bād¹ mūdis ta kam rūdis ta. lāgas etc.

660.

Shishupāl mandachith ta log^u tsalanas ta
 s^aha-sanzi ühawōñ^u shāl zan gav
 kēh rāza bād¹ hih¹ sūty lāg¹ tas ta. lāgas etc.

661.

Rukmas dōr^u zan āyē kāsanas ta
 mandachi hyokun na z^aravith kēth
 lāryōv Krushnas pata yōddas ta. lāgas etc.

662.

Krushna-jyuv¹ phīrith ta sōr¹ mōr¹nas ta
 raṭīth ta Rukmas log^u mārānē
 lüj^us Rukminī zāra-pāras ta. lāgas etc.

663.

trövith atha ta dōr^u kōs^unas ta
 Rukm ti mandachith phīrith gav
 nēbar rūzith log^u d^ayēnas ta. lāgas etc.

664.

Krushna-jyuv Dwārakāyē gav pānas ta
 Lākh'mī bāgē āyē Nārānas
 Dwārakāyē manz sanz log^u khāndaras ta. lāgas etc.

665.

656. As Rukmini to descend the steps began, and from the temple issued, showing herself to the folk standing round, looking was she to see how she could Kṛṣṇa reach.

657. By giddiness was seized Śiśupāla, senseless did he become before the puissance of her glory, and all the kings that bare him company did lose their wit.

658. Then near did Kṛṣṇa come and into his chariot her uplift, and Rukmini too began swift haste to make, till from the crowd the horses had emerged, and they could speed away.

659. Thus Kṛṣṇa gained the victory and rejoiced, and Rukmini in her heart exulted, as Śiśupāla again to senses came, and forthwith after them pursued.

660. (Bhāg. Pu. X, lxiv.) Him did Haladhara confront and him defeat, and in the moment routed all his folk. Hundreds of thousands of them died, and there escaped but few.

661. Crest-fallen Śiśupāla fled, as flees the jackal at the lion's roar, and with him fled a many mighty kings.

662. To Rukma 'twas as though had been shaved off his beard, nor could he in his shame thole the disgrace, and to the battle after Kṛṣṇa did he run.

663. Kṛṣṇa turned back, and all his troops he slew. Rukma he seized and him would fain have killed, but Rukmini for him did hard entreaty make.

664. Off shavèd he his beard and let him go; so Rukma humbled and ashamed turned back. Without the city did he stay, and there lamented.

665. Unhindered Kṛṣṇa to Dvārakā returned, and Laksmiti thus became Nārāyaṇa's bride, the while in Dvārakā was the spousal festival prepared.

anīkh brāhmaṇa vēd paranas ta
 pānigraha Krushnas Rukminiyē sūty
 Lākhⁱmiyē Nārān atha-wāsas ta
 lāgas bōh dasta dasta pampōsh

666.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

667.

pōrⁱ pōrⁱ Krushna-jyuwanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc.

668.

xxx.

dōyum^u nēth^ar chuh Krushna-zīwas ta
 Zāmbawanta-wānarūf^u dēka-büd^u kūr^u
 kētha pōṭhⁱ bāgānⁱ āyē Krushnas ta
 lāgas bōh dasta dasta pampōsh.

669.

Shētruzith¹-nōm^u log^u taph karanas ta
 Sūrē-sūnz^u āradan log^u karanē
 Yādav ḍs^u ta bod^u mān tas ta. lāgas etc.

670.

tūṭhus Sūrē ta rāt^an dyut^unas ta
 aiṭh bōrⁱ sōna tath rātnas phal
 Sūrē-sond^u cēmakun^u ḍs^u rātnas ta. lāgas etc.

671.

Krushnā-jyuvⁱ dop^unas ‘ kyāh karahas ta
 yih zi shūbi rāzas Wugrasēnas ‘
 suh kētha trāvihē ta roṭun pānas ta. lāgas etc.

672.

dōha aki bōy^u ās hēth rātnas ta
 phērani wanäs tath hēth gav
 tati mōr^u s^ahan ta rāt^an nyūnas ta. lāgas etc.

673.

¹ *V.l. Sutrājith*, but only here. Elsewhere as above.

² According to all other authorities Jāmbavat was king of the bears, not of the monkeys. Similarly, in the Kāshmīri Rāmāyaṇa, the word *ponzu*, which ordinarily means ‘monkey,’ is used to mean ‘bear.’

666. Many were the Brāhmaṇas who the Vēdas recited at the wedding of Kṛṣṇa and of Rukmini, when Nārāyaṇa of Lakṣmi took the hand.

667. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

668. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XXX. THE SYAMANTAKA. THE MARRIAGES WITH JĀMBAVATĪ AND SATYABHĀMĀ.
(Bhāg. Pu. X, lvi, lvii.)

669. Kṛṣṇa hath made a second marriage. The damsel of high fortune was of Jāmbavat, the monkey-king,² the daughter, and this is how she Kṛṣṇa's fated spouse became.

670. A certain man named Satrājit³ did great austerity, and paid devotion to the Sun. He was a Yādava, held in honour high.

671. Gracious to him became the Sun, and to him [the Syamantaka], a jewel, gave. Eight loads of gold a day did it produce, and its sheen was like unto the splendour of the sun.

672. Quoth to him Kṛṣṇa, 'What with it wilt thou do? King Ugrasēna would this well befit.' But how could he give it up? For himself he kept it.

673. Once on a day his brother [Prasēna] came to him and took the jewel, and with it in the forest wandered. There did a lion slay him and the jewel carry off.

³ So the name is spelt in the usual texts and in the Sanskrit Dictionaries. According to our author, it was Śatrujīt, and, in the Viṣṇu Purāṇa there is a variant reading with this spelling. In the translation I adhere to the customary form.

tatiy Zāmbawān wōt^u s^ahas ta
 capāth dith ta zuv kod^unas
 rāt^an nyūnas ta gav pānas ta
 lāgas bōh dasta dasta pampōsh.

674.

Shētruzitⁱ hātsh lōj^u Krushna-zīwas ta
 'bōy^u myōn^u zi mōrith rāt^an hēth gōs'
 lūkh sōrⁱ chih mandachān zēvi hēnas ta. lāgas etc.

675.

tih phal ḍs^u tsōrum^u tsandramas ta
 Bādrapādⁱ Krushna-jyuvⁱ dyūt^hmot^u ḍs^u
 taway hātsh lüj^u Krushna-zīwas ta. lāgas etc. 676.

Krushna-jyuvⁱ būz^u ta drāv tshāḍanas ta
 'wucha zi ath kyāh wanān sampūñ^u,
 wan gav tshāḍani sōrⁱ pata tas ta. lāgas etc. 677.

wuchukh suh mūd^umot^u manz wanās ta
 s^aha-sāndⁱ panzē ösⁱ lāgⁱmātⁱ tas
 s^ah ti tātⁱ mūd^umot^u pēy āshṭaras ta. lāgas etc. 678.

wuchukh wādur pūsh^umot^u tas ta
 Zāmbawanta-wādarañē gōphi pēt^h gay
 Krushn tsāv gōphi ta biyē prāranas ta. lāgas etc.

679.

Zāmbawāntⁱ dyūt^h yēli tsakh āyēs ta
 manōshāh zōnith hara-hür^u drāv
 Krushnañi thapi sūty trān gav tas ta. lāgas etc.

680.

tsyūnun zi Rāma-jyuv chuh Krushn-zanmas ta
 'Rāma, Rāma,' karān tōtanē log^u
 lōl ās mutsarana pyōs pādas ta. lāgas etc. 681.

Krushna-jyuvⁱ asith atha qōl^unas ta
 trān biyē tsās ta log^u vēṭhanē
 nānā-prakörⁱ bakth kür^unas ta. lāgas etc. 682.

¹ Compare Crooke, *Introduction to the Popular Religion and Folklore of Northern India*, p. 9. Whoever looks at the new moon of the month Bhādrapada (August-September) 'will be the victim of false accusations during the ensuing year. The only way to avoid this is to perform a sort of penance by getting someone to shy brickbats at your house, which at other times is regarded as an extreme form of

674. There verily did Jāmbavat upon the lion hap, and with a single cuff tore out his life. The jewel took he up and went his way.

675. Against Kṛṣṇa did Satrājīt an accusation bring, ‘My brother hath he slain, and the jewel hath he ta’en away.’ And all the folk to take it on their tongue ashamed are.

676. Now Kṛṣṇa the fourth moon of Bhādrapada had looked upon,¹ and this was the fruit thereof, that a false charge was brought against him.

677. This Kṛṣṇa heard, and forth a-seeking went he. ‘Fain would I see what of this the outcome was.’ Followed by all the folk a-seeking went he to the forest.

678. There in the forest saw he Prasēna lying dead, and on him of the lion’s claws the marks. And all astonished were to see the lion too lie dead.

679. They saw that a monkey [? a bear] the lion had overcome, and to the cave of Jāmbavat, the monkey-king, they went. Within the cave went Kṛṣṇa, and without did all the others tarry.

680. When Jāmbavat saw him, filled became he with rage. Thinking him but a man, to struggle with him went he forth, but even as Kṛṣṇa seized hold of him gained he understanding.

681. That Rāma-chandra² had been born again as Kṛṣṇa did he perceive, and crying ‘Rāma, Rāma’ began he to extol him. Unfettered did for him his love become, and at his feet he fell.

682. Then Kṛṣṇa smiled and stroked him with his hand. To Jāmbavat again came understanding and to rejoice did he begin. In many and many a way to him devotion did he offer.

insult and degradation. There is a regular festival held for this purpose at Benares on the fourth day of Bhādon [i.e. Bhādrapada] (August), which is known as the *Dhṝlā chauth mēlā* or “the clod festival of the fourth.”

² Jāmbavat was a devoted friend and helper of Rāma-candra, who was also an incarnation of Viṣṇu before Kṛṣṇa.

Zāmbawatī kūr^u ös^u Zāmbawantas ta
 say kūr^u push^ur^un Krushna-zīwas
 Zāmbawatī bāgē āyē Krushna-zīwas ta
 lāgas bōh dasta dasta pampōsh. 683.

suy rāt^an mahārēñē dāj dyut^unas ta
 biyē sōruy kēh yih tati ös^u
 dōyum^u nēth^ar wōt^u Krushnas ta. lāgas etc. 684.

yüts^u kāl gōphi manz log^u Krushnas ta
 Yādav sōriy phīrith ta gay
 Krushn āv kōlayāh hēth pānas ta. lāgas etc. 685.

rāt^an lodun tas Yādawas ta
 suh ti log^u mandachani tath būzith
 dopun zi ‘bōh ti dima kūr^u Krushnas’ ta. lāgas etc. 686.

Satēbāmā nōm^u kūr^u ös^u tas ta
 push^ur^un rātna sān Krushna-zīwas
 Krushna-jyuv¹ rāt^an biyē tūr¹ dyut^unas ta. lāgas etc. 687.

trēh wōt¹ nēth^ar Krushna-zīwas ta
 Rukminī ta Zāmbawath Satēbāmā
 tsarētas tasandis pān wandahös ta. lāgas etc. 688.

XXXI.

mōl^u mūd^u Pāndawan wonukh Krushnas ta
 Krushna-jyuv Pāndawan mēlani gav
 pata Shētruzith Shētadānv¹ mōr^unas ta
 lāgas bōh dasta dasta pampōsh. 689.

rātna putshy kāl wōt^u Shētruzitas ta
 Satēbām pata gayē Krushna-zīwas
 phīrith biyē pēv yun^u Krushnas ta. lāgas etc. 690.

Shētadānv¹ būzun ta log^u tsalanas ta
 push^urith rāt^an gav Akrūras
 suh gav Kōshiyē hēth rātnas ta. lāgas etc. 691.

¹ According to the Bhāgavata Purāṇa, the visit of Kṛṣṇa was occasioned, not by Pāṇḍu's death, but by the attempted murder of the Pāṇḍavas in the famous lac

683. Jāmbavati the daughter was of Jāmbavat, and her on Kṛṣṇa did he bestow, and thus of Kṛṣṇa did she become the spouse.

684. To Kṛṣṇa gave he that jewel as the dower of the bride, and also there all else that was, that too he gave. So thus the second nuptials of Kṛṣṇa came to pass.

685. A great while in that cave stayed Kṛṣṇa. The waiting Yādavas all returned home, and Kṛṣṇa, bringing his spouse, by himself came back.

686. Kṛṣṇa to Satrājit, the Yādava, the jewel gave, and he, on hearing the true tale, was filled with shame. Quoth he, 'I also to Kṛṣṇa will my daughter give.'

687. He had a daughter Satyabhāmā hight, and, with the jewel, on Kṛṣṇa did he her bestow, but Kṛṣṇa took not the jewel, and to him gave it back.

688. Thus came to pass Kṛṣṇa's espousals three, to Rukmini, to Jāmbavati, and to Satyabhāmā, and to his mighty deeds do I myself as offering devote.

689. Pāṇḍu, the father of the Pāṇḍavas died,¹ and of it told they Kṛṣṇa. So Kṛṣṇa went the Pāṇḍavas to visit. After that (while he was still away), Śatadhanvan slew Satrājit.

690. 'Twas for that jewel's sake that death came to Satrājit, so Satyabhāmā (to Delhi) followed Kṛṣṇa (and told him of her father's fate), and thus had Kṛṣṇa to return home again.

691. This Śatadhanvan heard, and straightway away he fled, but first the jewel made he over to Akrūra, and to Kāśī did Akrūra take it.

house (*Jātugṛha*—the *Jauhar* of the Rājputānā of later times).

Banārasa Akrūr log^u dānas ta
 aiṭh bōr¹ sōna ḍs^u dān karawun^u
 dānūc^u shēch¹ gayē prath dīshēs ta
 lāgas bōh dasta dasta pampōsh.

692.

Krushna-jyuv pata gav Shētadanwas ta
 raṭith pōwun ta kala tsoṭ^unas
 wuchun ta rāṭ^an kuni ḍs^u na tas ta. lāgas etc. 693.

Haladar Rām-jī log^u rōshēnas ta
 rāṭ^an zi Satēbāmi dyut^u Krushnan
 sa ti rūṭh^u zi dyutun Balabadras ta. lāgas etc. 694.

Akrūrun^u būzukh chuh dān karanas ta
 zōnukh zi rāṭ^an wōt^u Akrūras
 Krushna-jyuv¹ shēch¹ lūz^u Akrūras ta. lāgas etc. 695.

Akrūr rāṭ^an hēth āv Krushnas ta
 sārēn^uy sōr^uy shēnkā tsūj^u
 Dwārakāyē vig^an lāg¹ sōr¹ tsalanas ta. lāgas etc. 696.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.
 697.

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 698.

XXXII.

tsūryum^u nēth^ar chuh Krushna-zīwas ta
 Kaurawan ta Pāndawan mēlani āv
 tati āv kōlayāh hēth pānas ta
 lāgas bōh dasta dasta pampōsh.

699.

Dili ḍs^u biyē yun^u Krushna-zīwas ta
 tēli t^aki gayāv mēlana-rost^u
 āv Dili biyē ta brōṭha drās tas ta. lāgas etc. 700

¹ Kāśī and Benares are two names of the same city.

² So also Haladhara Rāma and Bala-bhadra are both names of Kṛṣṇa's elder brother.

³ The poet glosses over the part taken by Akrūra. This pious gentleman was one of the persons who incited Śatadhanvan to commit the murder. We read in

692. There, in Benares,¹ began he to make pious gifts, each day the eight loads of gold gave he in charity, and of his gifts to all countries sped the news.

693. Kṛṣṇa on Śatadhanvan followed hard. He caught him, felled him, and his head cut off. Then sought he, but nowhere on him could he find the jewel.

694. Then Haladhara Rāma wroth became, thinking that Kṛṣṇa had given the jewel to Satyabhāmā, and wroth did she too become, thinking that he had given it to Bala-bhadra.²

695. Then heard they that Akrūra pious gifts was giving, and so they knew that into his hand had the jewel come. So Kṛṣṇa sent a message to Akrūra.³

696. To Kṛṣṇa did Akrūra bring the jewel, all the anxiety of everyone departed, and all the calamities of Dvārakā took to flight.

697. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

698. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XXXII. THE MARRIAGE WITH KĀLINDI. (Bhāg. Pu. X,xlviii.)

699. There be yet a fourth espousal of Kṛṣṇa. To visit the Kauravas and the Pāṇḍavas did he go, and thence with a wife did he return.

700. (Beside the visit just set forth⁴) he had again to go to Delhi, for on that occasion he had had to depart without meeting (his relations). So again went he to Delhi, and forth came they to welcome him.

the Bhāgavata Purāṇa how famine and other calamities overtook Dvārakā when Akrūra took away the jewel to Benares. Wherever it went there the land had bounteous rain. On its return to Dvāraka all the calamities occasioned by its absence disappeared. This is referred to in the next verse.

⁴ At the beginning of the preceding chapter.

samith sārēv^uy pūz kür^uhas ta
 nānā-rángⁱ bakth lāgⁱ karanē
 sārēn^uy mīlith ta drāv sailas ta
 lāgas bōh dasta dasta pampōsh.

701.

Arzōn sūty hēth gav sailas ta
 Jamunāyē both^u pēth trēsh cēni gav
 dōshēw^uy trēsh cēyē lāgⁱ phēranas ta. lāgas etc. 702.

wuch^ukh kañékhāh tati tapas ta
 sa kür^u Sūrē-dēwatā-sünz^u ös^u
 Kālindī-dēwatā nāv ös^u tas ta. lāgas etc. 703.

yüts^u kāl wātsās tati tapas ta
 bükts^u sūty taph tsor^u tsarān ös^u
 · bāgani yimahö zi Shrī-Krushnas' ta. lāgas etc. 704.

dīth^un ta warüñ^u pēyē Krushna-zīwas ta
 warawun^u waradā chuh pāna Bagawān
 saphal war gōs ta wōts^u Krushnas ta. lāgas etc. 705.

Dili-kani phīrith āv pānas ta
 sārēnⁱ bāndawan mīlith kēth
 āshēnāh sūty hēth gav pānas ta. lāgas etc. 706.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 707.

pōrⁱ pōrⁱ Krushna-jyuwanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc. 708.

XXXIII.

bēñāh ös^u Awantī-pura-rāzas ta
 tas Mitrabadrā ösus nāv
 sōyēmwar yithi kor^u tami Krushnas ta
 lāgas bōh dasta dasta pampōsh. 709.

¹ The Bhāgavata Purāṇa calls her Mitravindā.² A svayāṁvara is the selection of a husband by a princess at a public assembly

701. They all assembled and ritely worshipped him. In many a varied way did they show to him devotion, and then, having saluted each, he went forth on a stroll.

702. With Arjuna his companion strolled he forth, and to the Yamunā bank he went to quench his thirst. When the two had so quenched their thirst around did they begin to walk.

703. There saw they a damsel in austerities absorbed. She was the daughter of the sun, Kālindi hight.

704. Many a day had run its course in her austerities, which with devotion she had practised resolute, praying that she might be the spouse of Kṛṣṇa.

705. Her did he see, and thus it was her lot to become chosen of Kṛṣṇa, he who himself is Bhagavān, the Chooser and the Boon Bestower. The boon he gave her had its fulfilment due, and thus she came to Kṛṣṇa as his spouse.

706. When all his kinsmen he had visited, from Delhi he set forth, and home returned bringing there a wife.

707. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

708. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

709. Of Avantipura was there a certain king. He had a sister Mitrabhadrā¹ hight, and she, in her desire for Kṛṣṇa held a *svayamvara*.²

of suitors. On this occasion she signified her choice by scattering saffron over the selected one.

rāza wōtⁱ sōriy sōyēmwaras ta
 Krushna-jyuv ti sōyēmvara-sabāyē gav
 chūc^ūn kōng-ṭūr^ū tami Krushnas ta
 lāgas bōh dasta dasta pampōsh. 710.

pūn̄tṣyum^u nēth^ar wōt^u Krushnas ta
 āshēñāh hēth ta Dwārakāyē gav
 prath kāh chuh tōshān tath zayēs ta. lāgas etc. 711.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc. 712.

pōrⁱ pōrⁱ Krushna-jyuwanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc. 713.

XXXIV.

Ayōdyāyē Krushna-jyuv gav phēranas ta
 tatyuk^u rāza ös^u Nañnazith nōm^u
 būzith brō̄tha drāv Krushna-zīwas ta
 lāgas bōh dasta dasta pampōsh. 714.

rāza-dwār tsōnith ta mān kor^unas ta
 vēdi-vēz^u pūzā log^u karanē
 wōtsav sampon^u rāza-dwāras ta. lāgas etc. 715.

Satyā kūr^u ös^u tas rāzas ta
 jarōga-pēṭha drāyē maza wuchanē
 dyūṭhun Krushna-jyuv man log^u tas ta. lāgas etc. 716.
 mangani öhiy lüj^u ta Dayēs ta
 ‘ditam zi darmuk^u karmuk^u phal
 bāgē zi yimahō Krushna-zīwas’ ta. lāgas etc. 717.

Krushna-jyuvⁱ kāmanā sēd kūr^unas ta
 antaryömī chuh pāna Bagawān
 münj^ūn rāzas ta kō-na mānihēs ta. lāgas etc. 718.

bāgē mōn^u rāzan ta pādi nom^unas ta
 kēn̄thāh manz-bāg tōr^u thüv^unas
 ‘pratigyā myōñ^u ti zi pazi pālanas’ ta. lāgas etc. 719.

710. To the *svayamvara* came all the kings, and to the assembly there came Kṛṣṇa too, and on him scattered she the saffron box.

711. A fifth espousal thus to Kṛṣṇa came, and with a wife returned he to Dvārakā, where every one at his victory rejoiced.

712. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

713. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

714. To Ayodhyā once did Kṛṣṇa wend his way. Of there the king was named Nagnajit, and when he heard the news, forth went he to welcome Kṛṣṇa.

715. Through the palace gate did he lead him. Honour to him did he show, and ritely to him did he offer worship. Thus in the palace rose high festival.

716. The monarch had a daughter, Satyā hight. She from the roof-pavilion issued forth to see the festival. On Kṛṣṇa fell her gaze, and to him did she lose her heart.

717. So then from God a blessing did she crave, 'Grant me the fruit of virtuous acts and of my deeds in lives long past, that Kṛṣṇa's spouse I may become'.

718. Kṛṣṇa fulfilled the longing of her soul. He is himself Bhagavān, the Inward Monitor. From the king did he ask her, and how could he not consent.

719. Great good fortune deemed it the Rājā, and at Kṛṣṇa's feet he bowed himself. But meanwhile somewhat of delay did he impose, 'I have a vow, and that vow must I keep.'

sath dād thāvⁱmātⁱ tāmⁱ shertas ta
 ‘yus yikawaṭa raṭi kōmi dōrith
 tāsⁱ balavīras kūr^u dimahas’ ta
 lāgas bōh dasta dasta pampōsh.

720

yūt^u rāza mandachith gay pānas ta
 sath dād yikawaṭa kus raṭihē
 prārān bōna ḍs^u Shri-Krushnas ta. lāgas etc. 721.

rāza log^u mānanā tsür^u karanas ta
 ‘tsē zi nishē pazihē na kēh wananas
 darma-wākh ti pazi mā poz^u karanas’ ta. lāgas etc. 722.

sath dād kyāh nishē Krushna-zīwas ta
 yēs ḍsⁱ sath lūkh āyētsāras
 sath rūz^u rāzas ta sath won^unas ta. lāgas etc. 723.

dop^unas zi ‘kāstam shūkh manas ta
 darmūc^u āgyā pālanāvtam
 kōrē myāñē bāgē ḍsⁱ bōna baḍanas’ ta. lāgas etc. 724.

sath rūph sōpānⁱ Krushna-zīwas ta
 sataway yikawaṭa nishē ḥānⁱnas
 sath gayē rāzas ta log^u vēṭhanas ta. lāgas etc. 725.

vēwāh karith kūr^u dīt^unas ta
 vēdi-vēz^u pazihē yitha rāzan
 grünz^u-rost^u dana rāt^un dāj dyut^unas ta. lāgas etc. 726.

tsōnza hāstⁱ sāsa-bādⁱ sūty dītⁱnas ta
 lacha-bādⁱ ratha ta gurⁱ sūtin
 zāmatur^u Bagawān kō-na diyēs ta. lāgas etc. 727.

Arzōn-dīv ḍs^u sūty Krushnas ta
 bāyau manza ḍs^u tōṭh^u suy tas
 suh ti ḍs^u satē-bāwa dās zan tas tā. lāgas etc. 728.

drāv yēli Krushna-jyuv gara pānas ta
 watī ās biyē rāza thōṭh karanē
 sōriy zēnānⁱ pēy Arzōnas ta. lāgas etc. 729.

720. Seven bulls had he fixed as the condition of consent. 'He who at the one time may hold them to his breast, only to such a hero can I the damsel give.'

721. Many a king had homeward gone ashamed, for who could seven bulls seize at once? 'Twas as though he had been waiting for Kṛṣṇa (to carry out the task).

722. To Kṛṣṇa did the king show deference great, 'In thy presence to say aught it is not meet, but, of a surety, am I not bound a solemn oath to keep?'

723. Before Kṛṣṇa what were seven bulls, he to whom subject are the seven worlds? High were the Rāja's hopes, and he spake truth to him.

724. Quoth he to him, 'Drive sorrow from my heart, and, prithee, of my duty the command obey. Then of my daughter high will rise the happy lot.'

725. Kṛṣṇa then multiplied himself in seven-fold form, and so to himself brought near the seven bulls. Thus to the king came solace and joyful did he wax.

726. The damsel gave he him in wedlock with all due rite as beffitteth kings, and dowry gave he countless wealth and jewels.

727. With her gave he thousands of maid-servants and of elephants, hundreds of thousands of chariots and of horses. When Bhagavān was his son-in-law, how could he not bestow them?

728. Arjuna Dēva Kṛṣṇa had accompanied. Of all the brother [Pāndavas] was he to him most dear, and as it were a loyal slave to him.

729. When Kṛṣṇa set forth upon his journey home, on the road came there other kings to stop his way, and it was Arjuna's destiny to vanquish each and all.

Badrā ti sōyēmwara wōt^u Krushnas ta
 biyē Lākh'manāyē ti wor^u pānay
 aiṭh paṭa-röniyē wāṭa Krushnas ta
 lāgas bōh dasta dasta pampōsh.

730.

namaskār tihandis tath bāgēs ta
 namaskār Krushna-zīwanis tsarētas
 prath tsarētas bōh ti pān wandahas ta. lāgas etc.

731.

yus lagi Krushna-jyuwanis nāwas
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nīth ta wāti Vishnu-bawanas ta. lāgas etc.

732.

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc. 733.

XXXV.

kēh kōl¹ nēcyuwāh zāv Krushnas ta
 tīka zāv gōḍaṇiy Rukminiyē-hond^u
 Pradyumn zātaka nāv kor^uhas ta
 lāgas bōh dasta dasta pampōsh.

734.

suh ti ös^u Kāmadēv autāras ta
 Lākh'miyē Kāmadēv santān bōw^u
 Rukminī chēh Lākh'mī, suy zāv tas ta. lāgas etc.

735.

Shēmbara-daity ös^u nishē samudras ta
 dōha aki Pradyumn tsūri hēth gav
 dyutun dōrith manz samudras ta. lāgas etc. 736.

nēngol^u gādi, tati āyē zālas ta
 āyur^u Shēmbaras göd^u hēth gav
 Shēmbār¹ wāzas dīts^u rananas ta. lāgas etc. 737.

phōsh^un nēcyuwāh drāv wāzas ta
 wāzan sīvakiñē kun push^orun
 Ratī sa-ti ös^u tshāḍān tas ta. lāgas etc. 738.

730. (Bhāg. Pu. X, lviii, 56,57.) By *svayamvara*¹ came Bhadrā to Kṛṣṇa as a spouse, and, again, was he himself chosen by Lakṣmanī. Thus eight chief queens to Kṛṣṇa came.

731. Reverence be to that blessed lot of their's. Reverence to the exploits of Kṛṣṇa. To each exploit do I also as a sacrifice offer myself.

732. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

733. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds. to him posy and posy do I offer lotuses.

734. In course of time to Kṛṣṇa was born a son. First, like a crest-jewel, was he born of Rukmiṇī, and in keeping with his horoscope named they him Pradyumna.

735. In him did Kāmadēva (the Indian Cupid) become incarnate, for Kāmadēva the offspring was of Lakṣmī, who was one with Rukmiṇī, and he was born of her.

736. There was a demon dwelling by the sea named Śambara. Once on a day Pradyumna did he steal away, and into the ocean cast he him.

737. There was he swallowed by a fish. That fish in a net was caught. It did the fisherman to Śambara bring. To his cook did Śambara give it to prepare his meal.

738. When the cook cut it open, from it before him issued forth a lad. Him did the cook make over to a servant-maid. Now she was Rati (the Indian Psyche) taking human form to seek her spouse.

¹ See verse 709.

Pradyumn Kāmadēv autāras ta
 Ratiyē ös^u Mahādīvⁱ war dyut^umot^u
 bartā zi labahön nishě Krushnas ta
 lāgas bōh dasta dasta pampōsh.

739.

ot^u tāñ Rath ös^u tħādān tas ta
 yěna-shut^u Mahādēv basmith gav
 kāhⁱ-tāñ bartā athi āv tas ta. lāgas etc.

740.

Rati dyūth^u něcyuwāh pěy^e āshṭaras ta
 bāh sūrē rūpa tsor^u prazalān ös^u
 Nārod^u āv ta sōr^u won^unas ta. lāgas etc.

741.

Rukminiyē ti gatshith sath kür^unas ta
 'něcyuw^u wātly pōnⁱ-pānay
 pānay-pāna āsi khēla karanas' ta. lāgas etc.

742.

Rati yěli bartā āv athas ta
 bađi srěha yitshi tas pālani lūj^u
 dōda gěyě anna-bala bal kor^unas ta. lāgas etc.

743.

sōra āv Rati sūty sōr^u won^unas ta
 'ts^h zi myōn^u bartā bōh zi cyōñ^u triy
 Shēmbor^u mārun ta gatshav pānas' ta. lāgas etc.

744.

dōha aki Shēmbaras gōla ditⁱnas ta
 Shēmbārⁱ būzith yōddas drās
 Pradyumnan sōriy lūkh mōrⁱnas ta. lāgas etc.

745.

tawa pata raṭith kala tsoṭ^unas ta
 bāra-bōts^u Dwārakāyē lāgⁱ gatshanē
 Rath rūz^u wāhana Pradyumnas ta. lāgas etc.

746.

wuḍith ākōshⁱ nini lūj^u tas ta
 yāñ Dwārakāyē wōtⁱ darthiyē pěy
 āyē triyē-bāwas ta tsor^u rūph tas ta. lāgas etc.

747.

¹ Mahādēva had reduced Kāmadēva to ashes with a single look of his terrible eye, because Kāmadēva had endeavoured to excite love in him. Rati was inconsolable, and is represented as continually wandering in search of him. The servant-

739. Pradyumna was incarnate Kāmadēva, and to Rati had Mahādēva given the boon, that through Kṛṣṇa should she again obtain her lord.¹

740. From the time that Mahādēva had him to ashes burnt, from that time ever had she been making quest, that somehow into her hand her lord might come.

741. Then Rati marvelled when she saw the lad. In form more glorious was he than a dozen suns. Then came to her Nārada and told her all the truth.

742. Also to Rukmiṇī went he, and bade her be of good cheer. 'Thy son, in very self, will come to thee. In very self will he near thee frolic.'

743. When into Rati's hand thus came her lord, with mickle love and longing did she cherish him, and his strength revive on aliment of milk and ghee.

744. When with Rati into consciousness he came, the whole tale did she tell him. 'Thou art my lord, and here thy wife am I. Śambara must thou slay, then safe can we depart.'

745. Once on a day at Śambara hurled Pradyumna cannon-balls, and Śambara learning (who had done this) came forth to fight him. Then all his army did Pradyumna slay.

746. Thereafter cut he off the demon's head, and husband and wife set forth to Dvārakā, while Rati served as chariot for Pradyumna.

747. Into the sky flew she and carried him, and when to Dvārakā they came, down on the ground did they alight. Then took she a woman's form of peerless beauty.

maid was named Māyāvatī (Bhāg. Pu. iv.) According to the Vishṇu Purāṇa, she was Śambara's wife, not a maid-servant, (Trans. Wilson-Hall, V, pp. 73ff.). The Bhāg. Pu. does not say who she was.

bāra-bōts^u Dwārakāyē tsāy pānas ta
 mājēn zānana āyāv na kēh
 sampadā chēh sūtin Rath Krushnas ta
 lāgas bōh dasta dasta pampōsh.

748.

sārēy kāmē āsa maṭi Nāradas ta
 sōruy tsarēth wanith ta gōkh
 Rukminiyē parzanōw^u ta lūj^u vēṭhanas ta. lāgas etc.

749.

mājē lajē tōshēni nōshi-gōbaras ta
 sārēv^uy yith ta nālamati roṭ^u
 nōshi ti nālamat^u sārē karanas ta. lāgas etc.

750.

dahan^uy dōhan-hond^u zāmot^u tas ta
 Rukminiyē Shembārⁱ yeli nyūnas
 jai-kār bōyin tas vīra-pōrashēs ta. lāgas etc.

751.

Dwārakāyē wōtsav log^u sapananas ta
 söriy Yādav lāgⁱ tōshēnē
 Krushna-jyuv chuh tōshān nōshi-gōbaras ta. lāgas etc.

752.

yus lagi pōrⁱ pōrⁱ Krushna-zīwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bōwanas ta. lāgas etc.

753.

XXXVI.

Baumāsōr ḍs^u rājy karanas ta
 samudra-ṭōpis manz āsān
 dēwan ta manōshēn ḍs^u khidas ta
 lāgas bōh dasta dasta pampōsh.

754.

taph yeli asōras āv antas ta
 wōthith gatshith pēv Yindra-rāzas
 kana-wōli nīnas mājē Yindras ta. lāgas etc.

755.

Yindra-rāza nishē āv Shri-Krushnas ta
 Baumāsōrun^u dyut^unas dād
 ‘ tsēy nishē yōt^u chuh na kēh pāy tas’ ta. lāgas etc.

756.

748. Husband and wife entered Dvārakā unhindered, but by the mothers naught was understood, that Rati was present together with the welfare (i.e. the son) of Kṛṣṇa.

749. Then all the task on Nārada's shoulder fell. He told them all the wondrous tale and went his way. Then Rukmini her son did recognize, and so rejoiced.

750. Happy became the mothers in the daughter-in-law and in the son. All of them came and him did they embrace, and so did all the daughter-in-law embrace.

751. But ten days had Pradyumna been born when from Rukmini him Śambara carried off. To him, illustrious hero, may there be victory !

752. In Dvāraka there began high festival, and all the Yādavas held jubilee, and in his daughter-in-law and son rejoiceth Kṛṣṇa.

753. He who ever dedicateth himself to Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win and thereafter the world of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

XXXVI. THE WAR WITH BHAUMA. THE RAPE OF THE PĀRIJĀTA.
(Bhāg. Pu. X,lix.)

754. Of an Island in the Ocean was Bhauma, the Demon Asura, the ruler, and gods and men did he oppress.

755. When the austerities of the demon to an end had come, he then arose, and upon Indra fell, and of (Aditi), Indra's mother, the earrings did he carry off.

756. To Kṛṣṇa Indra came, and against Bhauma did he make complaint. 'Except with thee, for me against him there is no resource.'

Krushna-jyuvⁱ sath kür^u Yindra-rāzas ta
 Garuḍas khasith ta gatshith pyōs
 shishē-kōṭha māyāyē-hāndⁱ ösⁱ tas ta
 lāgas bōh dasta dasta pampōsh.

757.

shēyimis Murāsōr rōch^u kōṭhas ta
 Krushna-jyuv shēshēway phuṭarīth gōs
 Murāsōr tati drāv manza zalaś ta. lāgas etc. 758.

gōdañ suy log^u mōra Krushnas ta
 Krushna-jyuvⁱ raṭith ta kala tsoṭ^unas
 tawa pata göbur ta lūkh mōrⁱnas ta. lāgas etc. 759.

Baumāsōr drāv pāna laḍanas ta
 anikh rākhēsa-sīnā hēth
 Shri-Krushnas sūty log^u laḍanas ta. lāgas etc. 760.

Krushna-jyuvⁱ söriy lūkh mōrⁱnas ta
 kēh tsālⁱ kēh gālⁱ chōkalad kēh
 kunuy rūzith ta log^u laḍanas ta. lāgas etc. 761.

raṭith ta Krushna-jyuvⁱ kala tsoṭ^unas ta
 hāhākār wōth^u tath nagaras
 dōkh pyōs söris pariwāras ta. lāgas etc. 762.

Baumāsōrūñ^u möj^u āyē Krushnas ta
 putur^u sūty hēth pēyē pādan
 'shēran zi on^umay tē pazi rachanas' ta. lāgas etc. 763.

dayā mani āyē Shri-Krushnas ta
 mōlⁱ-sond^u rājy tāsⁱ biyē dyut^unas
 santh suh ti zāmot^u tas Asōras ta. lāgas etc. 764.

Krushna-jyuvⁱ zay lob^u tāv nagaras ta
 shurāh sās kañēka mōkalāvēn
 sārēy dēka-bajē āsa Krushnas ta. lāgas etc. 765.

¹ This was a wondrous bird, which served as Kṛṣṇa's vehicle.

² The text says the ramparts were built by Māyā, or Illusion, but the word is probably a mistake for Maya, who was the great artificer and architect of the

757. Kṛṣṇa to Indra gave encouragement. On Garuḍa¹ mounted he and on Bhauma fell. (Of Bhauma's fortress) were the surrounding ramparts of glass by Māyā² built.

758. Of the sixth rampart the demon Mura was the guardian, and the six ramparts did Kṛṣṇa shatter. Then from amid the water issued Mura.

759. First of all Kṛṣṇa did he confront, but Kṛṣṇa seized him and cut off his head, and then his son and all his horde he slew.

760. Then to the combat Bhauma did himself come forth, many arrays of demons bringing with him, and against Kṛṣṇa he began to fight.

761. But Kṛṣṇa vanquished Bhauma's people all. Some took to flight, others were slain, and others wounded lay. Bhauma alone remained and he stood up to fight.

762. So Kṛṣṇa seized him and his head cut off. Then in the city a great cry arose and on his household sorrow fell.

763. To Kṛṣṇa Bhauma's mother came, and with her grandson at his feet she fell. 'To thee as sanctuary have I brought him, and for protection do I crave.'

764. Into the heart of Kṛṣṇa mercy came, and to the lad gave he his father's kingdom, for, though of that demon born, a godly man was he.

765. Kṛṣṇa, the victory having gained, the city entered. Sixteen thousand damsels from their bonds did he release, and all became the luck-blessed (wives) of Kṛṣṇa.

Daityas, or demons. Some authorities believe his name to be a corruption of (Ahura-)mazda.

sōndar kōrē yima trailōkēs ta
 tima āsa añematsa Baumāsōr¹
 warihēkh wuh sās yēli samanas ta
 lāgas bōh dasta dasta pampōsh.

766.

Krushna-jyuv ḍyūṭhukh ta mana lajē tas ta
 Bagawānas gayē shēran sārēy
 Krushn^üy bartā lajē manganas ta. lāgas etc.

767.

kāmanā chēh pūrūñ^ü Bagawānas ta
 kañēkan kāmanā pūrith gav
 Dwārakāyē sōzan tima waranas ta. lāgas etc.

768.

hāst¹ gur¹ dana ratha yīt¹ ös¹ tas ta
 sōruy sōmbarith sūty dyut^ünakh
 Dwārakāyē yēli wātsa gayē harshēs. lāgas etc.

769.

pāna gav Sōrga-lūkh Yindra-rāzas ta
 kana-wōl¹ phīrith ta nith dit¹nas
 Yindra-rāza vēdi-vēz^ü log^ü pūzanas ta. lāgas etc.

770.

dēwatā sōr¹ lāg¹ pōshē-warshēnas ta
 Sōrgā-pōras wōtsav bōw^ü
 vēthān chih Baumāsōr gālanas ta. lāgas etc.

771.

Satēbāmā ös^ü sūty Krushnas ta
 biyē ös^ü Anirudd sūty nyūmot^ü
 Satēbāmi pārizāth dyun^ü ös^ü tas ta. lāgas etc.

772.

kađith pārizāth Sōrga-lūkas ta
 Aniruddas kun push^ürith ta gav
 'yih zi gatshi Satēbāmi dyun^ü āganas ' ta. lāgas etc.

773.

kyāh dāp^üzi Vishnu-māyi Bagawānas ta
 tatiy Yindra-rāza pūzani ös^ü
 tatiy Krushnas āv lađanas ta. lāgas etc.

774.

¹ Some came from the world of gods, some from the world of demons, and some from the world of men.

² For Satyabhāmā, see verse 687. She was Kṛṣṇa's favourite and spoilt wife.

766. These were fair damsels of the threefold worlds¹, who thither by the demon Bhauma had been brought. When twenty thousand he should collect, it had his purpose been to wed them all.

767. On Kṛṣṇa fell their gaze, and his became their hearts. To Bhagavān went they, and in him refuge took; and they began each to pray that Kṛṣṇa, and he alone, might be her lord.

768. To fulfil longings is Bhagavān's delight, and thus the desires of the maidens he fulfilled. To Dvārakā he sent them, that he might wed them there.

769. All the elephants and horses, and wealth and chariots that Bhauma had possessed, all that did he collect and give to them, and full of joy at Dvārakā did they arrive.

770. He himself to Indra's heaven set forth. Thither brought he and restored the plundered earrings, and ritely to him did Indra proffer worship.

771. The gods all flowers began to rain and in heaven's city arose high festival, as at the demon's downfall they exulted.

772. Along with Kṛṣṇa Satyabhāmā was, and with him also had he taken Aniruddha. To Satyabhāmā had to be given the Pārijāta tree.²

773. In the heavenly region the Pārijāta tree did he pull up. To Aniruddha he entrusted it. ‘In Satyabhāma's courtyard plant thou it’.

774. What can be said of Bhagavān's illusive power of delusion ? To that same spot where to Kṛṣṇa Indra had proffered worship, did Indra come to wage a war with him.

Aniruddha was Pradyumna's son, and Kṛṣṇa's and Rukminī's grandson. The Pārijāta, or coral tree, was one of the five trees of Paradise produced at the churning of the ocean. It was a valued possession of Indra.

pārizāta-kuli putshy drāv yōddas ta
 Bagawānas nishē kyāh pāy tas
 mandachun^u phal drāv tami Yindras ta
 lāgas bōh dasta dasta pampōsh.

775.

Krushn āv Sōrga-lūka bū-mandalas ta
 Dwārakā-nagaras wōtsav bōw^u
 wōtsav sampon^u prath nagaras ta. lāgas etc.

776.

pārizāth Satēbāmi wōt^u āganas ta
 mushkān¹ dār wōt¹ prath dwāras
 Waikunṭh prākhōṭ^u ös^u kō-na āsihas ta. lāgas etc.

777.

yikawaṭa kañēka log^u waranas ta
 shurāh sās ta akh hath āsa sārēy
 akiy kshēna āyē pāni-grahanas ta. lāgas etc.

778.

yīt¹ rūph kañēkan tīt¹ Krushnas ta
 sārēn^uy okuy lāg^an ös^u
 dēwatā sōr¹ ös¹ dēwa-pūzanas ta. lāgas etc.

779.

sārēn^uy byon^u byon^u gara pānas ta
 sārēn^uy byon^u byon^u Krushna-jyuv sūty
 sārēy sīwā karanas tas ta. lāgas etc.

780.

shurāh sās kañēka āyē waranas ta
 tō-ti chuh bāla-brahmatsöriy Brahm
 brahmatsör¹-bāwas pōr¹ lagahös ta. lāgas etc.

781.

prabāta-kāla pēṭha tāñ sāyēmas ta
 prabāta-kāla pāli prath sīwā
 āshṭar yiyi na kēh ti wananas ta. lāgas etc.

782.

sōndaran-hond^u kyāh yiyi wananas ta
 bāgē zi tihond^u kaitwāh ös^u
 Mahādīv¹ dēchēn ta gav muhas ta. lāgas etc.

783.

namaskār brahmatsöris Krushnas ta
 namaskār Krushnafīēn dēka-bajēn
 namaskār Krushnanis pariwāras ta. lāgas etc.

784.

775. For the Pārijāta tree to fight he issued forth, but against Bhagavān what resource had he ? And so disgrace was all the fruit that came from this to Indra.

776. From heaven's region Kṛṣṇa to the earth descended, and in the city of Dvārakā high festival arose, so thus in each city came high festival.

777. To Satyabhāmā's courtyard came the Pārijāta. Its floods of fragrance reached to every door. Thus did Vaikuṇṭha, Viṣṇu's heaven, there became manifest, and wherefore should that not be so ?

778. All at one time the damsels did he wed. Thousands sixteen and eke a hundred were they, and at the same instant came they all to be espoused.

779. As many as the damsels were, so many forms took Kṛṣṇa, and at one wedding did he espouse them all. At the worship of the gods did all the gods present themselves.

780. Each damsel had for herself a house apart, each had a Kṛṣṇa separate to herself, and all engagèd were in doing to him service.

781. Though thus to him were sixteen thousand damsels wedded, yet was he also Brahma the Supreme, in the form of a youth bound celibate by perpetual vows; and to his nature as a celibate do I offer myself in sacrifice.

782. From dawn to eve (is each one lovingly employed), from dawn doth each herself devote to her especial service. At aught that can be said need no one marvel.

783. About these lovely damsels how can all be told ! How great was the happy fortune that they found ! Even when Mahādēva¹ saw them, with desire was he filled.

784. To Kṛṣṇa's chaste celibacy be reverence. To his spouses of high fortune be there reverence. To all his household reverence be paid.

¹ Mahādēva is represented as impervious to sexual desire.

prath röni yeli lüj^u prasanas ta
 kūr^u akh ta göbar dah prath kaīsi zāy
 shurāh sās ta akh hath kōrē zāyē tas ta
 lāgas bōh dasta dasta pampōsh.

785.

akh lach ta akahaiṭh sās göbar tas ta
 sārēn^uy shur^l-mur^l kaityāh zāy
 grand gayē na Krushnanis pariwāras ta. lāgas etc.

786.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

787.

pōr^l pōr^l Krushna-jyuwanis nāwas ta
 pōr^l pōr^l tasandis autāras
 pōr^l pōr^l tasandis shōba tsarētas ta. lāgas etc. 788.

XXXVII.

Anirudd göbur ös^u Pradyumnas ta
 tām^l kor^u Bānāsōras qās
 Bānāsōran kūr^u dits^unas ta
 lāgas bōh dasta dasta pampōsh.

789.

Bānāsōr bōw^u bokt^u Rudras ta
 Shōnitapōra ös^u rājy karanas
 bođ^u ös^u baktēn manz Dēwas ta. lāgas etc. 790.

sās narē āsas bođ^u bal tas ta
 Krushna-jyuv^l sārēy narē tsacēnas
 bādi ahankāra ös^u rājy karanas ta. lāgas etc. 791.

Shiwa-bakth büd^u ös^u Bānāsōras ta
 Shiwa-jī tōṭhyōs mong^unas war
 'kūṭapāl āstam ts^uy nagaras' ta. lāgas etc. 792

bükts^u sūty āyot^u gav Shiv tas ta
 nagaras kūṭapāl sōpanith rūd^u
 Bānāsōr nēth pūz karihēs ta. lāgas etc. 793.

785. (Bhāg. Pu. X, lxi.) As to each queen there came the time to bear, one daughter and ten sons did each bring forth. Thousands sixteen and eke a hundred daughters did they bear to him.

786. Sons thousands a hundred three score and one had he, and these again had offspring numberless. Thus Kṛṣṇa's household was beyond all count.

787. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

788. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

789. Pradyumna's son was Aniruddha, and he the demon Bāṇa did o'ercome, and to him Bāṇa did his daughter give.

790. Bāṇa a devotee of Mahādēva was. Śōnitapura did he rule as king. Among the devotees of Mahādēva he was great.

791. A thousand arms had he; great was his might. Kṛṣṇa his arms did one and all cut off. Great was the pride with which he held his sway.

792. To Śiva-Mahādēva great devotion did he show. Śiva showed grace to him, and from the god a boon he craved. 'For my city be thou alone the guardian of my fort.'

793. Loyal to his devotion Śiva became and stayed the guardian of the city's fort, while Bāṇa worshipped him without surcease.

yüts^u-kāl Mahādēv ös^u nagaras ta
 Bānāsōrañē kāmē karawun^u
 Bānāsōr ös^u rājy karanas ta.
 lāgas bōh dasta dasta pampōsh.

794.

dōha aki pānay war mong^unas ta
 ‘mē hyuh^u zi kūh chuh na trēn bōwanan
 kātshāh āsihēm som^u yoddas’ ta. lāgas etc.

795.

krūd khot^u Yishōras ta war dyut^unas ta
 zōnun zi ‘rākhēsas wōñ nāsh wōt^u
 yi war tāmⁱ mong^u tiy dyut^unas ta. lāgas etc.

796.

dop^unas zi ‘dōz cyōn^u pěyi āganas ta
 kariy vīrāh mānas hān
 yěli pěyi tot^u-tāñ prār samayēs ta. lāgas etc.

797.

asōras tas bōd bākhanēyēs ta
 dōzuk^u wasith pyon^u kāchani log^u
 yuñshun vīrāh tsor^u pānas ta. lāgas etc.

798.

samay wōt^u yěli tas asōras ta
 kētha pōtⁱ pānay samponus dās
 kami pōrⁱ Krushna-jyuv yith pyōs tas ta. lāgas etc.

799.

Wushā kūr^u ös^u tas asōras ta
 Anirudd dōha aki sōp^anⁱ ās
 Aniruddas pētⁱ man log^u tas ta. lāgas etc.

800.

prabötⁱ wōt^u ta lüj^u wadanas ta
 ‘hā myōn^u bartā kōr-kun gav?’
 mandachun^u dop^uhas ta kēh log^u na tas ta. lāgas etc.

801.

sōp^an rātaki lüj^u wananas ta
 ‘man nyūnam ta kēh chum na pāy’
 rātas ta dōhas lüj^u wadanas ta. lāgas etc.

802.

Tītralēkhā ös^u tōt^u vēs tas ta
 murüts^u tami sārēn^uy-hanza karēnas
 dēwatā ta manōsh sōrⁱ hövⁱnas ta. lāgas etc.

803.

794. Long in that city did Mahādēva dwell, doing all Bāṇa's works, while Bāṇa ruled as king.

795. Once on a day from the god he craved (another) boon, 'In the three worlds there is no soul my match. Let someone now my peer in combat be.'

796. Anger in Īśvara¹ arose, and a boon he granted. Well knew he 'Now hath destruction to the demon come.' And so to him he gave the boon he craved.

797. Quoth he 'In thy courtyard shall fall the flag, and a hero shall lower thy haughty pride. Wait thou until the time thy flag shall fall.'

798. Dulled became the demon's understanding. For the falling of the flag did he begin to long, that he might meet a hero mightier than himself.

799. When to the demon came his time, how did destruction hap of itself on him ? From what direction did Kṛṣṇa on him fall ?

800. The demon had a daughter Uṣā hight, and one day came to her Aniruddha in a dream. Smitten with love for him did she become.

801. At dawn uprose she, and weeping did she cry, 'Alas, my Lord, Ah whither hast thou gone ?' 'Shame' to her did they cry, but no whit heeded she.

802. Of her dream of the night did she begin to tell, 'My soul hath he carried off, and I have no resource.' Thus, ever night and day she wept.

803. Citralēkhā was her crony well-beloved. Of all the gods and of all men did she draw picture portraits, and to her them she showed.

¹ I.e. Mahādēva.

wuchān ta wōts^u yeli Aniruddas ta
 dop^unas ‘āmiy man myōn^u nyūnam
 wātēmay ta rōza zinda, na-ta maras ta
 lāgas bōh dasta dasta pampōsh.

804.

Tītralēkhā gayē Aniruddas ta
 ākōsh¹ gatshith ta Dwārakāyē wōts^u
 wōtith nishē pēyē Aniruddas ta. lāgas etc.

805.

sōp^un¹ sa ti ös^u āmūts^u tas ta
 Anirudd¹ won^umot^u ös^u Nāradas
 Nāradūñ^u shēch¹ ös^u Aniruddas ta. lāgas etc.

806.

Tītralēkhā yeli nishē wōts^u tas ta
 wuđith dōnaway ākōsh¹ gay
 Anirudd Wushāyē wōt^u waranas ta. lāgas etc.

807.

gandarwa-viwāh tati kor^unas ta
 bāra-bōts^u pānavūñ^u khēlani lāg¹
 kēh rēth pānavūñ^u lāg¹ sōkhas ta. lāgas etc.

808.

Bānāsōras āy wananas ta
 ‘Wushā zi pōrushāh sūty hēth dīth^u’
 Asōran būzun ta gav kūpas ta. lāgas etc.

809.

dōha aki bihith ös^u pēth mandiras ta
 pānavūñ^u bāra-bōts^u khēlān ös¹
 rākhēsan dīshith ta log^u zāganas ta. lāgas etc.

810.

tarwār hēth āv pēth mandiras ta
 lōti-pōth¹ wōtith ta shēkani rūd^u
 wuchun ta gindān tim cōpaṭas ta. lāgas etc.

811.

Anirudd¹ Krushnūñ^u driy höv^unas ta
 ‘sōriy zi zēnay thaway na kāh’
 Wushāyi Bānūñ^u driy höv^unas ta. lāgas etc.

812.

¹ A “Gandharva marriage” is a perfectly legal form of marriage among persons of the military caste, i.e., *ksatriyas*. It is a marriage proceeding entirely from mutual attraction, and is performed without ceremonies and without consulting relatives. In fact it closely corresponds to the ‘Scotch marriage’ of English

804. And when she came to seeing Aniruddha's portrait, 'Tis he'. she cried, 'who hath carried off my soul. If he come to me, I live; if not, I die.'

805. To Aniruddha Citralēkhā hied. Through the welkin did she fly, and Dvārakā she reached; and, as she arrived, near Aniruddha did she alight.

806. In a dream also had Uṣā come to him, and he to Nārada had told the tale. Thus Nārada had tidings of (where) Aniruddha (went).

807. When Citralēkhā thus accosted him, together through the welkin flew they off, and to Uṣā did Aniruddha come, and so espoused her.

808. There a Gandharva spousal¹ with her did he make, and in each other's arms the consorts sported. Thus for a space of months did they in bliss abide.

809. Bāṇa's retainers to their master came and told him how in a man's company Uṣā had been seen. Then, when the demon heard it, he was filled with wrath.

810. Once on a day within her palace was she seated, and with each other were the spouses sporting, when the demon chanced to see them, and on the watch did he remain.

811. Sword in hand the palace did he enter. Stealthily approaching in mistrust he stood, and his gaze fell on them as caupār² they played.

812. To Uṣā Aniruddha swore by Kṛṣṇa's name, 'All thy men will I capture, and leave none to thee,' while Uṣā taking Bāṇa's name made oath (that she would capture Aniruddha's men).

novelists. The Bhāgavata Purāṇa is not so tender for the morality of the young couple, and makes no mention of any wedding ceremony.

² A kind of backgammon.

Krushnani nāwa sūty gav harshēs ta
 ‘baḍiy kōluk^u zi zāmatur^u ām’
 kēṭhāh lazi gav ta gav kūpas ta
 lāgas bōh dasta dasta pampōsh.

813.

pātⁱ-khūrⁱ wōthith ta log^u kūpas ta
 rākhēsan āgyā log^u karanē
 gand^u karanas tas Aniruddas ta. lāgas etc.

814.

gandāni yeli lāgⁱ Aniruddas ta
 tot^u-tāñ Anirudd nēshūk^u ḍs^u
 wōthith ta sīnā sōr^u mōr^unas ta. lāgas etc.

815.

Bāñ ās pānay ta gand^u phyur^unas ta
 Anirudd zāmatur^u karihēs kyāh
 tsōnith thowun böndⁱ-wānas ta. lāgas etc.

816.

Nārada-ryosh^u gav Krushna-zīwas ta
 Aniruddūñ shēchⁱ sōr^u wūñ^unas
 Krushna-jyuv pōtra-dādi drāv lañanas ta. lāgas etc.

817.

bāh akshauhiniyē sūty Krushnas ta
 Shōnitapōr āv Krushna-Bagawān
 Bānāsōr drāv yōra yōddas ta. lāgas etc.

818.

gōḍañ kūṭapāl brōṭh dyut^unas ta
 Mahādēv yoddas Krushnas āv
 wazir z^uh mōkha āy Balabadras ta. lāgas etc.

819.

Kārtikiy mōkha āv Pradyumnas ta
 Sātēkis mōkha āv Bānāsōr
 yōdduk^u awasar lāgⁱ ganjanas ta. lāgas etc.

820.

Krushna-jyuv ta Mahādēv lāgⁱ yōddas ta
 dōnaway kuniy ta wāñzēkh kyāh
 kōtwāh tshala bala lāgⁱ lañanas ta. lāgas etc.

821.

Mahādīvⁱ sīnāyē taph tshun^unas ta
 Krushna-jyuvⁱ phīrith zāla tshuñ^unas
 tana-shut^u taph zāla lajē zanas ta. lāgas etc.

822.

¹ Their names were Kumbhāṇḍa and Kūpakaṛṇa.

² The god of war and son of Mahādēva. ³ Kṛṣṇa's charioteer.

⁴ According to one legend Shōnitapura was near the present Tezpur in Assam.

813. Bāṇa rejoiced on hearing Kṛṣṇa's name, 'Verily of lineage high hath come to me a son-in-law.' Then somewhat of shame he felt and waxed wroth.

814. Hastily in sudden rage rose he, and to his demon henchmen gave command that Aniruddha straight they place in bonds.

815. Till they attempted Aniruddha so to bind, fearless he sat awaiting them. Then he arose and the whole army slew.

816. But Bāṇa came himself, and with knots surrounded him. How could Aniruddha, the son-in-law, oppose him? So into prison him did Bāṇa thrust.

817. Then went the holy Nārada to Kṛṣṇa, and Aniruddha's tidings told he all. Then, in the love he bare his son, did Kṛṣṇa sally forth to war.

818. Twelve mighty armies Kṛṣṇa with him took. To Śoṇitapura straight came Bhagavān, and to the combat Bāṇa issued forth.

819. First, in the van, set he (Mahādēva) the guardian of his fort, and Mahādēva against Kṛṣṇa came, while to oppose Balabhadra there came two viziers.¹

820. To oppose Pradyumna Kārttikēya² came, and against Sātyaki³ Bāṇa came himself. And so in battle they began to join.

821. Kṛṣṇa and Mahādēva joined in fight. In single combat each encountered other, nor can words tell the tale. With endless wile and endless might did they contend.

822. Then over Kṛṣṇa's army Mahādēva burning fever flung,⁴ and Kṛṣṇa in retort flung chilling ague. E'er since that day hath burning fever and hath chill ague been amidst mankind.

Assam is a very feverish country. The present legend is therefore interesting, and seems to rest on a tradition of some epidemic of fever entering India proper from Assam.

bajēr thawun^u ḍs^u Krushna-nāwas ta
 Rudras gan tālī¹ ta zēnana āv
 wazīr pēy mārān¹ Balabadras ta
 lāgas bōh dasta dasta pampōsh.

823.

Bānāsōr pāna āv Shrī-Krushnas ta
 pōnts hath āyōd dōrith kēth
 akiy kāna tim phuṭ^arōvinas ta. lāgas etc.

824.

rathawōl^u mōrith ta ratha phuṭ^orunas ta
 paikaiy tsalanas trōwun rav
 wōḍanūñ^u drāyēs möj^u Krushnas ta. lāgas etc.

825.

Mahādēv bākt¹-sāndi gav krūdas ta
 biyē Krushnas sūty log^u laḍanē
 pūsh^u na ta shēran āv Shrī-Krushnas ta. lāgas etc.

826.

Bānāsōr āv biyē yōddas ta
 Krushna-jyuv¹ sārēy narē tsacyēnas
 Shiwa-sandi zāra-pāra tsōr thavēnas ta. lāgas etc.

827.

Krushna-jyuv chuh dapān Mahādēwas ta
 ‘mē ti buḍ¹-baba-sond^u pālun^u chum
 Prahlād kun^u bokt^u bōw^u Vishnas ta. lāgas etc.

828.

‘mē zi zēv dits^umüts^u chēh Prahlādas ta
 “bōh zi cyōn^u wamsh gāla na zāh”
 bōz^uy tsāt¹mas ta mad wōl^umas’ ta. lāgas etc.

829.

Mahādīv¹ pōw^unas Bān pādas ta
 Bān Aniruddas sūty hēth ta āv
 viwāh karith ta kūr^u dits^unas ta. lāgas etc.

830.

sōn mōkta rāt^un kūt^u dāj dyut^unas ta
 akshauhēn sīnā sūty dits^unas
 Krushna-jyuv hēth āv nōshi gōbaras ta. lāgas etc.

831.

¹ A name of Mahādēva.

823. High praise be offered unto Kṛṣṇa's name. The troops of Rudra¹ fled and were discomfited. The viziers twain fell to be slain by Balabhadra.

824. Then against Kṛṣṇa Bāṇa came himself, holding five hundred weapons in his thousand arms, and with a single arrow Kṛṣṇa broke them all.

825. The charioteer he slew and the chariot shattered, and with all speed Bāṇa did running flee afoot. Then forth came Bāṇa's mother with bared head to Kṛṣṇa.

826. Then for his devotee waxed Mahādēva wroth, and again with Kṛṣṇa did he the issue join. But naught could he prevail, and (in the end) on Kṛṣṇa's mercy did he cast himself.

827. Bāṇa once more the combat to renew came forth, but Kṛṣṇa cut off all his thousand arms, save that, at Mahādēva's prayer, he left him four.

828. And now to Mahādēva Kṛṣṇa saith, 'My promise to his grand-sire² must I keep, for (in his day) Prahlāda was the only devotee of Viṣṇu.'

829. 'With my own tongue to Prahlāda a promise did I give that I his family should ne'er destroy. This Bāṇa's arms alone have I cut off, and his pride have I brought low.'

830. Mahādēva made Bāṇa fall at Kṛṣṇa's feet, and Bāṇa bringing Aniruddha to him came. Then all the wedding rites did he perform and duly to him did his daughter give.

831. Vast dower of gold and pearls and jewels gave he him, and with him sent an army all complete, when Kṛṣṇa his daughter-in law and grandson homeward led.

² Bāṇa was really great grandson of Prahlāda. The line of descent was Prahlāda, Virōcana, Bali, Bāṇa.

Dwārakāyē yeli wōt¹ gay harshēs ta
 tsōri rēti Anirudd wōtith pēv
 Rukminiyē put¹r¹-nōsh wōt¹ garas ta
 lāgas bōh dasta dasta pampōsh.

832.

Dwārakāyē wōtsav log^u sapanas ta
 Yādav söriy wadāvēn tsāy
 namaskār Krushna-jyuwanis nāwas ta. lāgas etc.

833.

yus lagi pōr¹ pōr¹ Krushna-nāwas ta
 tas kari Krushna-jyuv sarō wōpkār
 yiti yēsh nith ta wāti Vishnu-bōwanas ta. lāgas etc.

834.

XXXVIII.

aki dōha yeli shur¹ drāy gindanas ta
 samith Krushnān¹ ta Yādawan-hānd¹
 tati trēsh lüj^ukh ta gay tshāḍanas ta
 lāgas bōh dasta dasta pampōsh.

835.

krīris akis pēt̄h gay zallas ta
 dīt̄h^ukh kēkalūt^u krīris manz
 khārani lajyēy krēri manza tas ta. lāgas etc.

836.

būd^u ös^u kēkalūt^u ta bod^u mān tas ta
 khāranas kaīsi-hond^u bal log^u na tas
 āshṭaras gat̄hith ta phīr¹ pānas ta. lāgas etc.

837.

wonukh yith ta Krushna-Bagawānas ta
 Krushna-jyuv krīris pēt̄h pāna āv
 pōsh zan tulith nyūn wāma-hasta. lāgas etc.

838.

krēri nīrith ta āv rāza-rūpas ta
 Krushna-Bagawānas pādan pēv
 zānawān¹ sōr^uy shēch¹ pritsh^unas ta. lāgas etc.

839.

rāza āv kartūth sōr^u wananas ta
 dop^unas ‘Nruga-rāza ösum nāv
 log^umot^u ösum dān karanas ta. lāgas etc.

840.

832. At Dvārakā when they arrived, they all rejoiced, that Aniruddha after four months had thus returned, and into the home of Rukmini entered her grandson's bride.

833. In Dvārakā began high festival, and all the Yādavas their gratulations made. Reverence offer ye to Kṛṣṇa's name.

834. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

835. Once on a day when the lads went out to play,—the boys of Kṛṣṇa and of the Yādavas together,—thirsty did they become, and water to seek went they.

836. For water went they to a certain well, and in that well a lizard they descried. Then from the well tried they to lift it out.

837. Huge was that lizard, and of pond'rous weight, and none of them had strength to lift it out. Astonied were they and returnèd home.

838. To Kṛṣṇa Bhagavān came they and told the tale, and he himself went straightway to the well, and with his left hand, as though it were but some flower, the lizard did uplift.

839. When from the well the lizard thus emerged, a king's form took he and at Kṛṣṇa's feet he fell. Kṛṣṇa then asked him for his tale, although he knew it all.

840. To tell his former deeds thus did the king begin. Quoth he, 'King Nṛga was I hight, and all my time I spent in gifts of charity.

' grand kārⁱzi dēwa waharōts^u rūdas ta
 myānēn dānan ös^u na kēh grand
 tamiy phala wōtus az darshēnas ' ta
 lāgas bōh dasta dasta pampōsh.

841.

' yim dāta ösⁱ yith samsāras ta
 timan pēthⁱ-kinⁱ nāv myōn^u drāv
 myōn^u yesh gēwahön Vaikunṭhas ' ta. lāgas etc. 842

' grünz^u-ratsha gōv^u dīṣa mahādānas ta
 sōna mōkta wastrav pūrith kēth
 brāhmaṇ anahö r^atⁱ pūzanas ' ta. lāgas etc. 843.

' dōha aki logus yēli dānas ta
 brāhmaṇas ákⁱ-sünz^u kāmadināh
 gōv^un manz āyē dina dānas ' ta. lāgas etc. 844.

' brōhmun tshādān wōt^u brāhmaṇas ta
 panaiē kāmadinī thaph kūr^unas
 brāhmānⁱ dop^u "mē zi mij^u dānas" ' ta. lāgas etc. 845.

' dōnaway mīlith āy dādas ta
 aki kani lach gōv^u dini log^usakh
 dōnaway mōn^u na ta kara kyāh kas ' ta. lāgas etc. 846.

' brāhmaṇa-tsakh na zi yiyi wananas ta
 kāmadinī-hond^u nyāy andyōv na kēh
 tithay samay wōt^u mē ti maranas ' ta. lāgas etc. 847.

' Darma-rāza brōṭh drāv mān karanas ta
 dānan-hond^u pōñ asankhy ös^u
 kāmadinī-hond^u ti pāph āv lēkhanas ' ta. lāgas etc. 848.

' dop^unam zi "tshēn chuy na zāh pōñiēs
 pāpa-hani-hond^u phal kar būgakh."
 gōḍaṇiy būgun^u pāna mong^umas ' ta. lāgas etc. 849.

' Darma-āgyāyē pyōs bū-mandalas ta
 yimi diha būj^um say pāpa-han
 cyāni darshēna gōm pāph antas' ta. lāgas etc. 850.

841. 'In the season of rains forsooth the rain-drops one may count, but none could count the number of my gifts. Lo, as the fruit of that hast thou to me revealed thyself this day.'

842. 'Mid all who in this world were known as generous, high o'er them all went forth abroad my name. In heaven itself my glory they extolled.'

843. 'In mighty largess gave I countless cows, with gold and pearls and housings all adorned, and to my worship holy Brāhmaṇas did I call.'

844. 'Once on a day as largess I bestowed, amongst my own kine that I gave away, the milch-cow of a certain Brāhmaṇa unwittingly was by me in gift bestowed.'

845. 'To the Brāhmaṇa to whom I gave it came its owner seeking it, and seized the milch-cow saying 'twas his own. Then quoth the other, —he to whom I gave it, "As largess from the king received I it."

846. 'Both came before me, each 'gainst each his claim, and for the one cow sought I a hundred thousand kine to give; but assent neither yielded. What could I do for whom ?'

847. 'A Brāhmaṇa's wrath can never be explained. In no way could the quarrel o'er the cow be settled, and in the meantime came my time to die.'

848. 'To weigh my deeds Yama came forth to meet me. Unnumbered merits gained I for my gifts, but against them was written the sin of the milch-cow.'

849. 'Quoth he to me, "Ne'er can be cut from thee the happy fruit of all thy pious deeds. When wouldest thou reap the fruit of this small sin ?" I asked that I might reap it first of all.'

850. 'By Yama's just decree to earth I fell, and in this body the fruit of that little sin I reaped. Now, by beholding thee, my sin away hath passed.'

wanith pādan pěv Krushnas ta
 vēmān wothus ta khasith gav
 pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
 lāgas bōh dasta dasta pampōsh.

851.

Krushna-jyuv dapān prath Yādawas ta
 ' Brāhmanas sūty zāh kār'zi na mān
 lāg zāh kār'zi na brahma-amshēs ' ta. lāgas etc.

852.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiyi yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

853

pōr¹ pōr¹ Krushna-jyuwanis nāwas ta
 pōr¹ pōr¹ tasandis autārās
 pōr¹ pōr¹ tasandis shōba tsarētas ta. lāgas etc.

854.

XXXIX.

dōha aki mani āv Krushna-zīwas ta
 ' shēchāh anahō Nanda-gōrūñ^u
 tim sōr¹ āsan tati shūkas ' ta
 lāgas bōh dasta dasta pampōsh.

855.

sūzun Haladar Rām Gōkulās ta
 dōda-mālinēn sath gav karanē
 pādan pěv mājē dōda-babas ta. lāgas etc.

856.

dōshēw^uy nālamāt¹ mīth¹ kār'has ta
 lōl ākh mutsarana wadanas lāg¹
 Rāmani darshēna lāg¹ vēthanas ta. lāgas etc.

857.

Krushna-Bagawānun^u lāg¹ pritshanas ta
 ' asē ti mani chwā anān zāh
 yiticē khēla mā chēs tsētas ' ta. lāgas etc.

858.

gūpiyē khēli khēli sārē āyēs ta
 wadān ta lajēs pān wandanē
 sārēn¹ chuh Haladar dam dinas ta. lāgas etc.

859.

851. With these words at Kṛṣṇa's feet he fell. From heaven a chariot did descend, and dedicating himself to Kṛṣṇa's name he mounted it.

852. To each Yādava quoth Kṛṣṇa, 'Against a Brāhmaṇa ne'er display ye pride, nor ever even touch a Brāhmaṇa's goods.'

853. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

854. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

xxxix. BALABĀMA VISITS GOKULA (Bhāg. Pu. X, lxv.)

855. Once on a day it entered Kṛṣṇa's heart, 'Fain would I news of Nanda hear, and learn if there they still in sorrow dwell.'

856. So Haladhara-Rāma to Gokula he sent, and to give solace to them of his foster-father's house did he set forth. So at the mother's and the foster-father's feet himself did he prostrate.

857. Him did the twain embrace and fondly kiss. Their pent up love was loosèd and they wept, while at the sight of Rāma they rejoiced.

858. Of Kṛṣṇa Bhagavān they tidings asked, 'Us does he ever call into his mind? His boyish sports of here doth he remember?'

859. Came the herd-damsels all in troops and troops. Weeping, themselves to him they dedicated, as Haladhara comforted them all.

Krushna-Bagawānun^u lajē wananas ta
 ‘tāmⁱ kētha soh^u zi àsⁱ trāvēn
 kaṭhūr man drāv Krushna-zīwas ta
 lāgas bōh dasta dasta pampōsh.

860.

tāmⁱ trāvē asē kētha yiyi trāwanas ta
 asē chuh brinzi brinzi pānas sūty
 Krushna-dyān kētha yiyi mash̄rāwanas’ ta. lāgas etc.

861.

Haladar Rām chukh sath karanas ta
 ‘Krushna-jyuv prath jāyē wōtith chuh
 sārēn^uy nishē chuwa prath samayēs’ ta. lāgas etc.

862.

yih yih lōkacāra ösⁱ khēla karanas ta
 tithay timan sūty khēlani log^u
 prath khēlan-shāyē lāgⁱ phēranas ta. lāgas etc.

863.

Jamunāyē bāt̄hⁱ bāt̄hⁱ rūd^u khēlanas ta
 khēlāh karith ta phirith gav
 dōyi rēti biyē wōt^u Krushna-darshēnas ta. lāgas etc.

864.

yus lagi Krushna-jyuwanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

865.

pōrⁱ pōrⁱ Krushna-jyuwanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc.

866.

XL.

Pundarīka-nōm^u ös^u tath samayēs ta
 Krushna-Bagawānun^u vih dōrith
 rākhēsas tūrⁱ-kun bōd āyēs ta
 lāgas bōh dasta dasta pampōsh.

867.

lūz^un shēchⁱ tāmⁱ Krushna-zīwas ta
 ‘bōh zi chus Krushn ta t̄sh kus gōkh
 bōy chus āmot^u autāras’ ta. lāgas etc.

868.

860. Of Kṛṣṇa Bhagavān they 'gan to speak, 'How could he bear thus to abandon us ? Ah, Kṛṣṇa's heart hath turned out hard indeed.

861. 'Us he abandoned. Him can we not abandon. At every moment is he with us (in our hearts). To meditate on Kṛṣṇa how can we e'er forget' ?

862. To them doth Haladhara-Rāma solace give. 'Kṛṣṇa, the God, pervadeth every spot ; at all times is he present with ye all.'

863. In all the sportive games of early childhood, with them he sported, each with each and all, and each spot where they'd played he visited.

864. He halted sporting all along the Yamunā's bank. Then, having sported, he returned home, and after two months showed himself to Kṛṣṇa.

865. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach.. To him posy and posy do I offer lotuses.

866. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XL. PUNDARIKA THE ANTI-KRŚNA. THE WAR WITH KĀŚI. (Bhāg. Pu. X, lxvi.)

867. In those days was there a king hight Pundarika¹, who took the form of Kṛṣṇa Bhagavān, and in that very case the instincts of a demon came to him.

868. A message thus to Kṛṣṇa did he send, 'Lo, I am Kṛṣṇa. Who, I ask, art thou ? 'Tis I alone who have become incarnate.

¹ The Bhāgavata Purāṇa gives his name as Paundraka.

'yā-tay Krushna-nāv trāv pānas ta
na-tay wālay ahankār.'

Krushna-jyuv ta Yādav tsāy asanas ta
lāgas bōh dasta dasta pampōsh.

869.

wōthith ta Krushna-jyuv khot^u rathas ta
tat-kshēn nagaras wōtith pyōs

Pundarīkⁱ būzun ta drāv yōddas ta. lāgas etc. 870.

Kāshi-rāza mēth^ar ḍs^u Pundarīkas ta
sīnā sūty hēth ta sōr^uy āv
sanmōkha mōkha āy Shri-Krushnas ta. lāgas etc.

871.

Krushna-jyuvⁱ tsakra sūty sōrⁱ mōr'nas ta

Pundarīkas gōda kala tso^unas
sīnāyē tawa pata nāsh kor^unas ta. lāgas etc.

872.

tami pata tso^uun kala Kāshi-rāzas ta

wōthith kala tas Köshiyē pēv

dīshith ta dōkh pyōs pariwāras ta. lāgas etc. 873.

Krushna-jyuv Dwārakāyē āv pānas ta

dēv lāgⁱ pōshē-warshun^u karanē

pōrⁱ pōrⁱ Krushna-jyuanis balas ta. lāgas etc. 874.

Sudakshēn gōbur ḍs^u Kāshi-rāzas ta

mōlⁱ-sandi mārana gav kūpas

wōpāy tshādani log^u Krushnas ta. lāgas etc.

875.

shēran sampon^u Mahādēwas ta

Vishvēshōras tapa ārādani log^u

war dyun^u gōn ḍs^u Paramēshēs ta. lāgas etc. 876.

Yishōr tōthyōs war dyut^unas ta

manth^ar dyut^unas zapun^u kyut^u

haṭha sān manth^ar log^u zapanas ta. lāgas etc.

877.

yihay sēd ḍs^u tath mantras ta

murathāh wōpüz^us ağnas hish^u

pratimāyē dit^un āgyā tas ta. lāgas etc.

878.

869. 'Either do thou give up the name of Kṛṣṇa, or else thy pride of self will I bring down.' At this did Kṛṣṇa and the Yādavas outright laugh.

870. Kṛṣṇa arose and on his chariot mounted. Straightway he came and on his city fell. This Pundarīka heard and issued forth to fight.

871. The Kāśī king was Pundarīka's friend. Thither did he his army bring complete, and face to face come Kṛṣṇa to oppose.

872. Then with his discus Kṛṣṇa slew them all, and first he cut off Pundarīka's head. Thereafter all his troops did he destroy.

873. Then cut he off the head of Kāśī's king. Up in the air it shot and down in Kāśī dropped. Grief seized his household when they saw it fall.

874. Kṛṣṇa returned home to Dvārakā. On him the gods a rain of flowers poured. To Kṛṣṇa's might I dedicate myself.

875. The king of Kāśī's son, Sudakṣiṇa, become infuriate at his father's death, sought for a plan to compass Kṛṣṇa's fall.

876. On Mahādēva's mercy did he throw himself, and with austerities began he to do homage to the Lord of the Universe, for to grant boons is of the essence of the Lord.

877. To him did the Lord become gracious, and to be used with muttered prayer a spell he taught him. Then he with singleness of purpose to mutter it began.

878. Now of the spell this verily the harvest was, a Form like fire into being came, and to that image thus he gave command:—

‘ gatshun^u Dwārakāyē kun’ dop^unas ta
 ‘ Dwārakā zālun lūkav sān’
 tatiy Dwārakāyē lūj^u lāranas ta
 lāgas bōh dasta dasta pampōsh.

879.

gīr^un Dwārakā ta tsāy kōpanas, ta
 Shrī-Bagawānas shēranē āy
 Yādav ‘ trāhi trāhi’ lāgⁱ karanas ta. lāgas etc.

880.

āgyā kür^un Sōdarshēnas ta
 kōrōra-sūrē-hyuh^u suh phērani log^u
 pratimā gērani āyē tsakras ta. lāgas etc.

881.

Sōdarshēna-tsakra nishē kyāh pāy tas ta
 agnūc^u pratimā lūj^u dazanē
 tsalith ta phīr^u tās¹ Sudakshēnas ta. lāgas etc.

882.

phīrith gayēs ta kala tsoṭ^unas ta
 pratimā pānas^uy phūr^u kētha tas
 tas kyuth^u pazihē yuth^u karanas ta. lāgas etc.

883.

tsak^ar pata lōrith rāza-dwāras ta
 jalāv dyut^unas nagaras sān
 Köshī sör^uy gayē dāsas ta. lāgas etc.

884.

yus lagi Krushna-jyuvanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

885.

pōrⁱ pōrⁱ Krushna-jyuvanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc.

886.

XL.

dōha aki Haladar ḍs^u phēranas ta
 Raiwata-nōmis parbatas pēt^h
 panānⁱ kēh zānⁱ sūty pānas ta.
 lāgas bōh dasta dasta pampōsh.

887.

879. Quoth he, 'To Dvārakā make thou thy way, and with its people Dvārakā consume.' Straightway to Dvārakā it speeded forth.

880. Dvārakā did it beleaguer, and, aquake, the Yādavas with Kṛṣṇa refuge sought, and 'save us, save us' piteously they cried.

881. To Sudarśana, his discus, did he give command, and, like a hundred thousand suns, it took its course. Then came the Image the discus to besiege.

882. But what avail had he against Sudarśana ? The Image of fire itself began to be consumed, and, fleeing, to Sudakṣīṇa returned.

883. On its return Sudakṣīṇa's head did it cut off. Why did the Image thus lay low its own creator ? How was it meet that thus it should have acted ?

884. (And for this cause), the discus to the palace gate did it pursue, and with the whole city did the gate with fire consume. Kāśī became thus utterly destroyed.

885. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

886. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

totuy wōtus wādurāh tas ta
 Baumāsōrun^u mēth^arāh akh
 Dwivid nāv ös^u tas wādaras ta
 lāgas bōh dasta dasta pampōsh.

888.

Baumāsōrani hita vēh tas ta
 mada sūty vēh küt^u hārani log^u
 Haladara-rāmas log^u lāranas ta. lāgas etc.

889.

anith kañē kulⁱ pēthā løyⁱnas ta
 tāñ Balabadr nishē tas gav
 wōthith atha-mūri prān kođ^unas ta. lāgas etc.

890.

yus lagi Krushna-jyuanis nāwas ta
 tas karī Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

891.

pōrⁱ pōrⁱ Krushna-jyuanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc.

892.

XLII.

Duryōdanās Kuru-rāzas ta
 bađeyēs kūr^u ta lāgⁱ sanzas
 sōyēmwar kōrē-hond^u log^u karanas ta
 lāgas bōh dasta dasta pampōsh.

893.

yith ös^u Sāmbas Krushna-pōtras ta
 lōrith sōyēmwara-sabāyē gav
 manza-bāga kōrē gav nith pānas ta. lāgas etc.

894.

Kaurav sōriy gay kūpas ta
 wōthith sōriy pata lāryēs
 kun^u ös^u tawa pāy na zi Sāmbas ta. lāgas etc.

895.

rađith ta tsōnukh böndⁱwānas ta
 awamān kārⁱhas ta karihē kyāh
 Nārādⁱ shēchⁱ üñ^u Krushna-zīwas ta. lāgas etc.

896.

¹ Bhauma was defeated by Krāṇa. See Chapter xxxvi (pp. 160 ff.).

² I.e. Haladhara.

888. There did a certain monkey him approach, an ally of the demon Bhauma,¹ Dvividha hight.

889. For Bhauma's sake a poisoned hate he had stored up, and in his madness forth the poison did he pour. At Haladhara charging did he run.

890. Rocks did he bring and trees he hurled at him, but Balabhadra² close to him advanced. Then up he rose and with a hand-twist his life-breath wrenched he out.

891. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

892. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

893. Duryodhana, the Kuru's king, a daughter had.³ She became marriage-ripe, and they prepared the rites of a *svayamvara*⁴ to hold.

894. Sāmba, Kṛṣṇa's son, desired her. Into the *svayamvara* gathering he rushed, and from the midst the damsel carried off.

895. Then all the Kauravas with wrath were filled, up they arose and hotly they pursued. Sāmba, alone, could not prevail against them.

896. Him did they seize and into prison cast. Helpless he was. Despitefully they used him. So Nārada the news to Kṛṣṇa brought.

³ Her name is not mentioned here, but according to the Bhāgavata Purāṇa it was Lakṣmaṇā. ⁴ For a *svayamvara*, see note to verse 709.

wōth¹ sōr¹ Yādav Kuru-yōddas ta
 Haladara-rāman tim pot^u rāṭ¹
 ‘waira-kōm^u kētha kār¹zi böy¹cāras’ ta
 lāgas bōh dasta dasta pampōsh.

897.

Haladara-rām drāv hēth Wuddawas ta
 ‘yiman zi Sāmb bōy mōkalōvith’
 Krushna-jyuvⁱ ti böy¹cāra tiy mōn^unas ta. lāgas etc.

898.

Dili āv Haladar wōt^u nagaras ta
 nēb^aray Wuddav shēch¹ sūzun
 Kaurawau dīshith ta gay harshēs ta. lāgas etc. 899.

sōriy brōṭh drāy Balabadras ta
 zōnukh zi pānay āv manganē
 tsōnith ādar ta mān kor^uhas ta. lāgas etc. 900.

Haladara-rām āv shēch¹ wananas ta
 ‘āgyā kūr^unawa rāza Wugrasin¹
 “viwōh¹ kanyā diyiv Sāmbas”’ ta. lāgas etc. 901.

yithay tāmāt¹ ös¹ vēthanas ta
 ‘Haladar kētha pāna manganē āv’
 tithay būzith gay shūkas ta. lāgas etc. 902.

Wugrasēnani dapi gay krūdas ta
 ‘Yādawan rāza-nāv kám¹ thow^umot^u
 Yādav asē wōtiha kūr^u manganas ta. lāgas etc. 903.

‘Kaurav zi tshatradörⁱ prath samayēs ta
 rāzan pēṭh¹-kin¹ ziṭh¹ Kaurav
 Yādawan kētha sami mān karanas’ ta. lāgas etc. 904.

Haladara-rām log^u bōzanāwanas ta
 ‘Krushna-jyuv zi sārēn¹ dēwan pēṭh
 suh ti mānān rāza-Wugrasēnas’ ta. lāgas etc. 905.

‘tas khōta rāza kus ath samayēs ta
 yēs kari mānatā pāna Bagawān
 yūt^u mata lāg¹tav ahankāras’ ta. lāgas etc. 906

897. Uprose the Yādavas for a Kuru war, but Haladhara Rāma held them back. ‘With kith and kin how can we hostile be?’

898. With Uddhava then set he forth. ‘Sāmba will I release, and then return’. As he too felt the claims of brotherhood, Kṛṣṇa to this with heart and soul agreed.

899. To Delhi city hastened Haladhara, and from without by Uddhava a message sent. When him they saw, the Kauravas rejoiced.

900. All to meet Balabhadra issued forth. Then, when they learned that he himself had come to make his supplication (for the damsels), with all due courtesy they led him in.

901. Then came Haladhara Rāma his tidings to deliver. ‘Thus hath King Ugrasēna given command, “give ye the maid to Sāmba as his spouse”’.

902. As they with exultation had been filled that Haladhara’s self had come to supplicate, so, when they heard his message, were they grieved.

903 At mention of Ugrasēna waxed they wroth, ‘Who to the Yādavas hath given the title “king”? Yādavas is it that to ask the maid presume?

904. ‘At all times have the Kauravas monarchs been. O’er kings the Kauravas precedence take. How dare the Yādavas with us their pride to match?’

905. With them did Haladhara Rāma seek to reason. ‘Above all gods doth Kṛṣṇa reign supreme, yet doth he to Ugrasēna homage pay.’

906. ‘In these times than he what king can greater be, to whom Bhagavān himself doth homage pay; and therefore, prithee, show not such self-conceit.’

Wugrasēnani nāwa lāg¹ wōranas ta
 ‘ tas kētha āgyā pazi karanas
 söñ²y āgyā shūbihē tas’ ta
 lāgas bōh dasta dasta pampōsh.

907.

amōb³ krūd khot⁴ Balabadras ta
 tsakhi sān sabāyē nīrith gav
 panūñ⁵ gath tati pēv hāwanas ta. lāgas etc.

908.

hala dith wul⁶ṭani log⁷ nagaras ta
 sōris pralay zan sampanani log⁷
 sōriy chāg⁸ri lāgi gatshanās ta. lāgas etc.

909.

wuchukh zi Haladara-rām kūpas ta
 brunzāh tāmath wul⁶ṭavihēkh
 nīrith sōriy pēs pādas ta. lāgas etc.

910.

‘ agyāna asē āv na zi zānanas ta
 bod⁹ chukh ta khēmā pazi karanas’
 kūr¹⁰ üñ¹¹has ta Sāmb on¹²has ta. lāgas etc.

911.

lāgis sōriy zāra-pāras ta
 viwāh karith ta dits¹³has kūr¹⁰
 grünz¹⁴-rūt¹⁵ lōkaran sūty dits¹³has ta. lāgas etc.

912.

bāh sās mad-hāst¹⁶ sūty dit¹⁷has ta
 shēh sās ratha ta wuh sās gur¹⁸
 pūrith sāsa-baza tsōnza ditsahas ta. lāgas etc.

913.

hīra-rāt¹⁹n na zi yin kēh ti wananas ta
 sōna-rōpa-bōr²⁰n-hānd²¹ ös²² bōr²³
 Haladar nōsh hēth āv Krushnas ta. lāgas etc.

914.

namaskār Haladara-rāma-zīwās ta
 namaskār tasandis zay karanas
 namaskār tēlikis tath zanas ta. lāgas etc.

915.

yus lagi Krushna-jyuvanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

916.

907. At Ugrasēna's name to howl did they begin. 'What right hath he to issue thus commands ? 'Tis our command he would do well to follow '

908. Then Balabhadra waxed exceeding worth. Raging from the assembly went he forth, and his own ways began to them to show.

909. Grasping his plough, the city to upturn did he begin, as though destruction utter menaced it, and all in terror's turmoil fell dismayed.

910. When Haladhara Rāma's wrath they saw, how in the twinkling of an eye he would upturn them, then came they forth and at his feet they fell.

911. 'Through ignorance it was not known to us. Mighty art thou, we pray for thy forgiveness.' The maid and Sāmba then they brought to him.

912. Humbly of him did they entreaty make. Espousals made they, and the maid they gave, adornments with her gave they out of count.

913. Fierce elephants bestowed they thousands twelve, chariots six thousand, twenty thousand horses, thousand of handmaids all adorned they gave.

914. Diamonds gave they, nor can the tale be told ; loads gave they,—loads of gold and silver. So Kṛṣṇa's daughter-in-law did Haladhara bring.

915. To Haladhara Rāma reverence ! And to his victory reverence be paid. To the men of those days be reverence paid !

916. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

pör¹ pōri Krushna-jyuwanis nāwas ta
 pör¹ pör¹ tasandis autāras
 pör¹ pör¹ tasandis shōba tsarētas ta
 lāgas bōh dasta dasta pampōsh.

917

XLIII.

aki phiri manas zi gav Nāradas ta
 'Krushna-jyuv wuchahön Dwārakāyē manz
 shurāh sās triyē kētha akis waranas ta
 lāgas bōh dasta dasta pampōsh.

918.

kōsa tsür^u priy āsi Shrī-Krushnas ta
 kōsa sana rōnī ziṭh^u āsēs
 kyāh sana tsarēth āsi Bagawānas ta. lāgas etc.

919

gōda tsāv Rukminiyē-hond^u tsartsanas ta
 tami garūc^u warnan kyāh wān'zēs
 sōna-sond^u gara ḫs^u tas cēmakanas ta. lāgas etc.

920.

sōṭh^ukāk¹ dārē bar prath dwāras ta
 hīrau ta rātnau sūty jār'māt¹
 rātnan-hānd¹ tsōg¹ prath tāras ta. lāgas etc.

921

zamrūd niṭam wasa-tālawas ta
 chatan wuphawān¹ zan kōtar
 mōr natsawān¹ zan prath bāmas ta. lāgas etc.

922.

caundani-hond^u kyāh yiyi wananas ta
 hīrau ta zamrūda sōr^u bür^umūts^u
 alönd¹ mōkta-grūph¹ hih¹ tsandramas ta. lāgas etc.

923.

sōgand pārizātuk^u ḫalanas ta
 prath shāyē phērān mushkān¹dār
 prang kyuth^u pazihē Bagawānas ta. lāgas etc.

924.

swōrgī watharun^u ta kyāh wān'zēs ta
 tāth¹ pēṭh shūbān pāna Bagawān
 mōkuṭa shūbān shēri Krushnas ta. lāgas etc.

925.

917. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XLIII. NĀRADA'S VISIT. (Bhāg. Pu. X, lxix.)

918. Once to the thought of Nārada it came, 'In Dvārakā fain would I Kṛṣṇa see; how hath he, being one, wedded sixteen thousand wives ?

919. 'Which wife of them his best beloved is ? Which among all takes place as chiefest queen, and what may be the deeds of Bhagavān ? '

920. First set he himself Rukmini to observe. Who can rehearse the glory of her home, a radiant palace was it all of gold.

921. Windows and doors of crystal in each doorway, with diamonds and with jewels all inlaid, while on each lampstand stood a jewelled lamp.

922. Rubies and sapphires on the painted ceiling, as though upon the thatch were flying doves, and on each roof were peacocks dancing.

923. Of the home-altar what can I set forth ? With diamonds and with rubies was it incrusted, and from it hung in bunches pearls like moons.

924. Here was diffused the Pārijāta's¹ scent, from place to place there wafted odours sweet. What kind of couch for Bhagavān was meet !

925. The couch's coverlet celestial how can I describe ! On it doth Bhagavān in beauty sit, with a tiara beauteous on his head.

¹ See note to verse 772.

- tsandana-tyok^u dēki shōla dinas ta
 kana-wöi^l kana-wājē z^osa trāwān
 pampōshē-patra hih^l nith^or zīlh^l tas ta
 lāgas bōh dasta dasta pampōsh. 926.
- mōkta-hār shūbān nōl^l kanṭhas ta
 shūbawun^u asawun^u mōkha-pampōsh
 bōh ta pāda-kamalan muñē wandahas ta. lāgas etc. 927.
- brōṭha-kani Rukminī pakha-wāyēnas ta
 ánd^l ánd^l hata-bōza tsōnza pūrith
 Rukminī yēs pāna sīwā karanas ta. lāgas etc. 928.
- Rukminī shūbān hish^u tsandramas ta
 Mōhinī pānay kyāh wān'zēs
 Lākh'mī kitsh^u hish^u Bagawānas ta. lāgas etc. 929.
- Nārod^u wuch^l wuch^l gav muhas ta
 Krushna-jyuv^l yāñ dýūth^u wōthith ta gōs
 brāhmaṇa-bāwa sūty pād rāt^lnas ta. lāgas etc. 930.
- cōki pēṭh khōrith ta pād chāl^lnas ta
 brāhmaṇa-pādē-zal shēri dōrun
 namaskār dōrith shēch^l pritsh^unas ta. lāgas etc. 931.
- myūth^u myūth^u khyon^u cyon^u nishē on^unas ta
 tāmar pānay karān chus
 dop^unas zi 'shōba drashṭa mē pazi karanas' ta. lāgas etc. 932.
- 'tōh^l chiwa gyānawān brahma-bāwas ta
 krutārth kor^uwas darshun^u dith
 öh'yāh kār'tōm yith kuṭumbas' ta. lāgas etc. 933.
- Nārod^u tōtān Krushna-zīwas ta
 'sōstēstu' dapith drāv pānas
 pata pata Krushna-jyuv drāv Nāradas ta. lāgas etc. 934.
- biyis garas tsāv wuchanas ta
 tami khōta r^ot^u ta kyāh wān'zēs
 Satēbāmā tati sūty Krushnas ta. lāgas etc. 935.

¹ Rukminī herself was an incarnation of the goddess Lakṣmī. Mōhinī is the name of a superlatively beautiful female form taken by Viṣṇu (i.e. Kṛṣṇa) for the delusion of the demons at the famous churning of the ocean.

² Nārada was the minstrel of the gods.

926. On his brow there blazeth forth a sacred mark of sandal, and his earrings, large and small, pour forth sheen as of the moon. Long are his eyes, and shaped like lotus leaves.

927. All glorious from his neck there pendent hangeth a string of pearls, and on his lotus-face there is a beauteous smile. Before his lotus-feet as offerings the pupils of mine eyes I humbly lay.

928. All around stand hundreds of maid-servants all adorned, and before him doth Rukmini wave a fan. Lo, he it is to whom Rukmini¹ herself doth service tender.

929. Like unto the moon glorious is Rukmini, Mōhini¹ herself is she, 'and her fairness how may I rehearse! To what may I compare Lakṣmi the energetic power of Bhagavān!

930. Nārada, as he gazed, enraptured stood, but Kṛṣṇa, when he saw him rose and as was fitting grasped the Brāhmaṇa's feet with reverence due.

931. Upon a chair he seated him, and washed his feet. Then on his own head placed he the water hallowed by a Brāhmaṇa's sole, and with all reverence news of welfare asked.

932. Sweet food and drink of varied kinds he laid before him, the while himself he served him with the fly-whisk, and, with kindly words, invited him to cast a gracious glance on him.

933. 'Through thy Brāhmaṇa-hood with knowledge art thou filled, By this thy visit hast thou fulfilled all desires of mine. Thy blessing give, I pray thee, to this house and all that dwell therein.'

934. To Kṛṣṇa did Nārada sing² a hymn of praise. Then, after a blessing, alone did he depart, but Kṛṣṇa followed after him.

935. Another house did Nārada enter that he might see it. The first did it exceed in excellence, how may I rehearse its marvels. There found he Satyabhāmā, and with her Kṛṣṇa.³

³ The point is that Kṛṣṇa multiplied himself, so that each of his sixteen thousand wives thought that she had him to herself. In the meantime, Kṛṣṇa was also following Nārada on his visit of inspection, and amusing himself with his amazement.

z^atsa trāwān kūtsa pēt̄h prangas ta
 bāra-bōts^u cōpaṭas gindān ösⁱ
 mot^u gōmot^u ös^u tāthⁱ tsarētas ta
 lāgas bōh dasta dasta pampōsh.

936.

dyūṭhun Nārod^u ta pādi nom^unas ta
 ‘ khēmā mē kār^zem grāhasthas
 kar öwa az kētha mani on^uwas ta. lāgas etc.

937.

rumāh rūzⁱtōm sūty cōpaṭas ta
 yi-na Satēbāmā niyēm bözⁱ
 tawa pata katha paīshē karahöv asta’. lāgas etc.

938.

Nārod^u kađith t^akh drāv pānas ta
 prath rāza-dwāras phērani log^u
 prath gari rōnī sūty Krushnas ta. lāgas etc.

939.

prath shāyē Krushna-jyuv byon^u tsarētas ta
 prath gara Waikunth hyuh^u zan ös^u
 prath gari shurⁱ bōts^u pariwār tas ta. lāgas etc. 940.

akis gari nēcivēn sūty gindanas ta
 pātⁱ pātⁱ brūt̄hⁱ brūt̄hⁱ lađa karanas
 shurēn-handi khēlana pray chēy tas ta. lāgas etc.

941.

akis gari Krushna-jyuv pēt̄h āsanas ta
 akis gari shurēn karawun^u shrān
 akis gari rōnī pād malanas ta. lāgas etc.

942.

akis gari Krushna-jyuv zapa-dyānas ta
 akis gari Krushna-jyuv karawun^u hūm
 biyis gari Krushna-jyuv brahma-būzanas ta. lāgas etc.

943.

akis gari kāmadīna dini dānas ta
 biyis gari pōrāna-katha bōzān
 biyis gari pāndⁱtan samwādas ta. lāgas etc.

944.

akis shāyi diwān dana darmas ta
 biyis shāyi danas likha bōzān
 biyis shāyi dyāran gānz^arāwanas ta. lāgas etc.

945.

936. Who can count the moon-rays that poured forth from her as she reclined upon the couch ? Playing *caupār* [a kind of backgammon] sat the happy spouses. Impassioned became he as he gazed upon the scene.

937. Kṛṣṇa saw Nārada, and at his feet he bowed. Cried he, ' But a poor rustic householder am I. Thy forgiveness would I crave [for any lack of courtesy.] When didst thou come ? How didst thou bring me to thy memory ?

638. 'Stay, prithee, but a moment, and join me in this game, for, verily, thy help I need, lest Satyabhāmā conquer me ; and after that let us gently hold a discourse brief¹.'

939. Nārada hasted on his way with speed, and from palace door to palace door he wandered. Lo, in each abode there was a queen with Kṛṣṇa.

940. In each venue was Kṛṣṇa occupied in some different matter ; each room was like Vaikunṭha, Viṣṇu's heaven ; in each were Kṛṣṇa's children, wife, and retinue.

941. In one abode he found him playing with the children, sportively battling with them, now behind and now before ; for dearly doth he love a frolic with the bairns.

942. In another was he seated on a throne, in another the urchins was he bathing, in yet another did a queen massage his feet.

943. Here was Kṛṣṇa rapt in meditation and uttering muttered prayers ; there was he offering a burnt sacrifice ; and elsewhere was he busy feeding Brāhmaṇas.

944. Here of milch-kine was he making gifts to holy men ; there was he listening to tales of olden time ; and elsewhere was he holding deep discussion with the learned.

945. Here was he largess in charity dispensing ; there was he listening to the budget of his wealth ; and elsewhere was he his coined money counting.

¹ Lit. Let us make but five words

akis gari kōrēn shēch¹ prīshanas ta
 akis gari khēlān triyēn sūty
 akis gari tshāṭa-tshāṭh manz zalas ta
 lāgas bōh dasta dasta pampōsh.

946.

akis shāyi phulaṭa-bōz¹ karanas ta
 akis shāyi kōtar wuḍanāwān
 akis shāyi pōz^un wuḍanāwanas ta. lāgas etc.

947.

akis shāyi gurēn phiranāwanas ta
 biyis shāyi rathan cāl wuchawun^u
 biyis shāyi mad-hāst¹ khēlanāwanas ta. lāgas etc.

948.

akis shāyi hāth¹yār athi Krushnas ta
 shurēn astra-vidyā hēchanāwān
 tihond^u wuch¹ wuch¹ chuh zi vēṭhanas ta. lāgas etc.

949.

kuni shāyi wōtsav göbar zēnas ta
 akis shāyi viwāh kōrēn-hond^u
 akis shāyi khādaruk^u sanz karanas ta. lāgas etc. 950.

akis shāyi bandāra karanāwanas ta
 akis gari bihit gīth bōzān
 akis gari mōran natsanāwanas ta. lāgas etc. 951.

akis shāyi log^umot^u bōpāras ta
 bōpārēn sūty likha bōzān
 dara-dar karān prath wastas ta. lāgas etc. 952.

akis shāyi bahiyēn phyur^u dinas ta
 akis shāyi dyāran ṭhēli gandān
 akis shāyi mōharan parkhāwanas ta. lāgas etc. 953.

akis shāyi rātnan mōl karanas ta
 akis shāyi mōkta-hār wuranāwān
 akis shāyi mōkuṭa shēranāwanas ta. lāgas etc. 954.

akis gari pōthēn lēkhanāwanas ta
 akis gari pōn¹-pāna pōthē lēkhān
 akis gari bihit pūth¹ paranas ta. lāgas etc. 955.

946. Here was he asking anent the welfare of his daughters ; there was he sporting amidst his women ; and elsewhere in water did he throw forth his arms a-swimming.

947. Here was he swinging athlete's clubs ; there pigeons was he flying ; and elsewhere was he flying hawks.

948. Here horses was he exercising ; there was he watching the motions of his chariots ; and elsewhere was he making maddened elephants show off in the arena.

949. Here were warlike weapons in the hand of Kṛṣṇa ; there was he teaching children the lore of arms, and, as he watched them, exulted Nārada in joy.

950. Here, for a new-born son high festival they held ; there solemnized he the marriage of his daughters ; and elsewhere a wedding party was he a-preparing.

951. Here was he having a feast given to the mendicants ; there, seated at his ease, to songs he hearkened ; and elsewhere was he setting peacocks at their dance.

952. Here, behold, was he engaged in trade, and with the merchants busy trafficking, as for each article he bargained on the price.

953. Here, of account books the pages turned he over ; there money was he tying in a bag ; and elsewhere was he having tested coins of gold.

954. Here, of jewels the value he was fixing ; there, of pearls a necklet was he stringing ; and elsewhere a tiara was he having formed.

955. Here, was he having books a-written ; there, a book was he himself a-writing ; and elsewhere, seated at his ease, over a book he pored.

akis gari brōṭha-kani Wasudēwas ta
 akis jāyi Dēwakiyē pād malanas
 pritshān zi 'kēh mā chuwa manas' ta
 lāgas bōh dasta dasta pampōsh.

956.

akis shāyi pōth^ur karanāwanas ta
 akis shāyi natiñen natsanāwān
 akis shāyi bāḍan gēwanāwanas ta. lāgas etc.

957.

akis shāyi böyis bōzanāwanas ta
 'sōn¹ áth¹ zi sōriy sōkha bār¹tan.'
 Kashmīra-dīshuk^u ār yiyihēs ta. lāgas etc.

958.

Kashīri ti āsihē zay darmas ta
 brāhmanan zi bađihēkh darmuk^u tīz
 sōkhith ta lagahōn Krushna-nāwas ta. lāgas etc.

959.
 ḍēchan shurāh sās khēla Krushnas ta
 shurāhwān¹ sāsan garan phyūr^u
 Vishnu-māyā sōr^u log^u wuchanas ta. lāgas etc.

960.

phērān phērān prath garas ta
 Nārada-mōniśhōr thakith ta āv
 pādan pēṭh pēv Krushna-zīwas ta. lāgas etc.

961.

shēr dōrīth ta rūd^u pāda-kamalas ta
 nānā-rāng¹ tōtā log^u karanē
 'Krushna-Bagawānas pōr¹ lagahōs' ta. lāgas etc.

962.

'pōr¹ pōr¹ lagahōs prath rūpas ta
 pōr¹ pōr¹ lagahōs prath nāwas
 kuni kuni tōshihē mē ti abalas' ta. lāgas etc.

963.

Nāradan yūt^u yūt^u bakth kür^unas ta
 yitshi sān vīnā log^u wāyēnē
 vēṭhān chuh wuch¹ wuch¹ Krushna-zīwas ta. lāgas etc.

964.

Shrī-Krushna-Bagawān log^u asanas ta
 prasan gōs ta dyut^unas war.
 āgyā hēth gav Vishnu-bawanas ta. lāgas etc.

965.

956. Here was he (standing in attendance) before (his father) Vasudēva; there the feet of (his mother) Dövaki did he massage; and asking them was he if aught they had upon their minds.

957. Here, a drama for the theatre was he arranging; there was he setting dancing girls a-dance; and elsewhere was he making buffoons sing their songs.

958. Elsewhere his brother (Balabhadra) was he instructing; 'At our hand may all be filled with bliss,' and may his mercy come thus to the land of Kashmīr!

•959. In Kashmīr, too, may there be victory for virtue; of the Brāhmaṇas may the puissance of their virtue be enhanced, and, full of bliss, devoted to Kṛṣṇa's name may they become!

960. Thus were the sixteen thousand sports of Kṛṣṇa seen by Nārada as through the sixteen thousand palaces he roamed, and so the whole of Viṣṇu's magic power began he to perceive.

961. Wandering and wandering from hall to hall, Nārada, at length became a-wearied. Before the feet of Kṛṣṇa in homage did he cast himself.

962. On Kṛṣṇa's lotus foot he laid his head, and so remained, and, crying 'To Kṛṣṇa Bhagavān myself I dedicate,' hymns in varied measures did he begin to sing.

963. 'To each of his many forms myself I dedicate; to each of his many names myself I dedicate. May he, perchance, at some time on poor weak me his grace bestow'.

964. Loving devotion of many kinds did Nārada display. With desire began he his lute to strike, rejoicing as he gazed and gazed on Kṛṣṇa.

965. Kṛṣṇa, the Mighty God, then cast on him a smile. Pleased at his words, he granted him the boon. So, taking his 'eave to Viṣṇu's heaven did Nārada return.

yas lagi Krushna-jywanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yesh nith ta wāti Vishnu-bawanas ta
 lāgas bōh dasta dasta pampōsh.

966.

pōr¹ pōr¹ Krushna-jywanis nāwas ta
 pōr¹ pōr¹ tasandis autāras
 pōr¹ pōr¹ tasandis shōba tarētas ta. lāgas etc. 967.

XLIV.

Krushna-jyuv log^umot^u nitē-karmas ta
 pahara hēth āsān zāgi phērān
 prath gari Krushna-jyuv wōthi karmas ta
 lāgas bōh dasta dasta pampōsh.

968.

āsān bihit lagī dyānas ta
 yōguk^u sār pāna yōgishōr
 samād rōzi dith patim-paharas ta. lāgas etc. 969.

brōhmī-muhūrtas shōba-samayēs ta
 pankhī bōlān mōd^ur^uy būl¹
 pārizāta-kuli yiyi wāv karanas ta. lāgas etc. 970.

Krushna-jyuv wōthith wasi tirthas ta
 snān kari yāra-bala vēdi pūrwakh
 sandyā ta tarpan yitha pazihēs ta. lāgas etc. 971.

dōhali Bagawān manz āganas ta
 cōkē pēt bēhān zangā trövith
 aina hēth nöyid yiyi hāwanas ta. lāgas etc. 972.

tawa pata tīla-mardan kor^uhas ta
 aushada-zala sūty nāwanas tan
 dōtyāh lōgith sōgand malanas ta. lāgas etc. 973.

atith ta ṭhōkur log^u pūzanas ta
 gāyētri-zaph kari blyē havē-kavy
 brāhmaṇan kāmadīna diyi dānas ta. lāgas etc. 974.

¹ I.e. with his legs hanging down in front, not tucked cross-legged, as Indians
206

966. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

967. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

XLIV. A DAY IN KRŚNA'S LIFE. (Bhāg. Pu. X, lxx.)

968. Ever in his daily rites engrossed is Kṛṣṇa. Taking his guards he goeth on his rounds inspecting. In each house doth he rise up early for his duty.

969. (First) seateth he himself in meditation, for Yōgēśvara is he,—himself the essence of all Yōga,—and for the last watch of the night abideth he in deepest contemplation wrapt.

970. At the propitious moment on the nick of dawn, as their sweet voices carol forth the birds, and from the Pārijāta tree the Wind his breezes wafts.

971. Kṛṣṇa ariseth, to the river-bank descendeth, and at the bathing Ghāṭ with hallowed rite his body doth he lave, as duly the morning prayer and libation he doth make.

972. By daytime Kṛṣṇa Bhagavān the courtyard entereth. Upon a chair himself he seateth with his legs at ease¹, and the barber cometh to show to him the mirror.

973. His body then with oil did they anoint, with water of fragrant herbs did they wash him, and with a scented towel wiped they him.

974. (His chapel) next he entereth, and to the idol doth he worship pay. The holy Gāyatrī he muttereth and maketh his oblations, then to the Brāhmaṇas giveth he milch-kine in benefaction.

usually sit.

būzan ta dakhēnā prath brāhmanas ta
 öhiyē mangēkh atha dörith
 dapanas 'āy bođ" ösin tas' ta
 lāgas bōh dasta dasta pampōsh.

975.

tsandun" ta aguru-kāṭh nishē ananas ta
 gōḍa mali brāhmanan ada pānas
 tawa pata dupaṭāh wali pānas ta. lāgas etc.

976.

pāna-bīr biyē diyi prath brāhmanas ta
 pān hēth ta brāhman sōst dapanas
 sōst būzith ta atī mahala-khānas ta. lāgas etc.

977.

garāk^l bōt^u nishē aina ananas ta
 Kāma-dēv pānay ta kō-na wuchihē
 wuchān ainas ras lagi tas ta. lāgas etc.

978.

nānā-ranga būzan nishē ananas ta
 nānā-ranga phal mūl mōd^ur^l ta tsōk^l
 tsōnza sārē āsān siwā karanas ta. lāgas etc.

979.

rōnī wōthadañē pakha wāyēnas ta
 Krushna-Baṅgawānas ranzanāwān
 rūzith pananis sōr^l pāyēs ta. lāgas etc.

980.

bāṭh prath dwāras yēsh gēwanas ta
 Krushna-tsarētan-hond^u tulān wād
 timan dyār kūt^l lāg^l ladanas ta. lāgas etc.

981.

khētriy yim yin rāza-dwāras ta
 pāna-bīr sārēn^l sōzanāvēkh
 vaishy ta shūd^ur sōr^l tsāph karanas ta. lāgas etc.

982.

tawa pata prath gari nēri phēranas ta
 nēb^urēmi bara āsi okuy zon^u
 sūrē zan ta dayā kari nagaras ta. lāgas etc.

983.

ratha-wōl^u pūrith ratha anēs ta
 rātnau sūtin sōr^u jor^umot^u
 shūbawān^l gur^l jān shōla trāwanas ta. lāgas etc

984.

975. To each Brāhmaṇa giveth he food and maketh largess. Then folding his hands from them a blessing doth he crave, and to him do they say, 'May thy life be long and prosperous'.

976. Sandal and aloe-wood they bring to him, first to the Brāhmaṇas and afterward to himself doth he apply them, and then his outer cloak he doeth on.

977. To each Brāhmaṇa offereth he a roll of betel-leaf. This take the Brāhmaṇas and give to him their blessings, and with these blessings in his ears he entereth the palace.

978. The ladies of his household bring to him a mirror. 'Why,' say they, 'should not the god of love gaze on himself alone (and not on us)? Relish will he gain as he looketh in the mirror.'

979. Food of divers kinds they bring him,—sweet and acid, fruits and roots of divers kinds. All the maid-servants are busy in his service.

980. His queen stands up and fans him, bringing content to Kṛṣṇa Bhagavān. In her own duty standeth each one (ready).

981. Bards proclaim his glory at each gate. Discourse of Kṛṣṇa's deeds do they set up. Countless is the wealth he sendeth them (in reward).

982. To all the knights who come to the palace gate, he sendeth betel-rolls; to the commonalty and to them of lowly caste he sendeth salutations.

983. Thereafter, from each house he goeth forth to stroll. At the outer gate he may be but a man alone, yet still, like the sun, he showeth mercy on the city.

984. The charioteer bringeth up his chariot caparisoned and studded all with jewels. Handsome and well-trained horses display their fiery natures.

ratha-wōl^u atha raṭi khasi rathas ta
 ratha pēṭha Krushna-jyuv z^aṭsa trāwān
 pata-kani Wuddav tāmar karanas ta
 lāgas bōh dasta dasta pampōsh.

985.

lōti lōti rathas pakanāwanas ta
 prath triy prath chata nēri wuchanē
 vēṭhān ta sōriy zuv wandanas ta. lāgas etc.

986.

brōṭh brōṭh āsān bāṭh gēwanas ta
 sabāyē wātān trāwān tīz
 tizas ta wūzas kala wandahōs ta. lāgas etc.

987.

sabāyē yēli bēhi simhāsanas ta
 prath kāh chuh pāyēs tal Yādav
 bāḍⁱ rāza yith ta sōrⁱ tati namanas ta. lāgas etc.

988.

gēwan-wōlⁱ sōriy gēwanāwanas ta
 maskhara sōrⁱ yith asanāwanas
 ṭhaṭha-mot^u yitha lagi ṭhaṭha karanas ta. lāgas etc.

989.

tawa pata pāndithāh bēhi āsanas ta
 pōstakas zi pūzā karanāvēs
 Vyāsa-sūnz^u pūzā kari pāna tas ta. lāgas etc.

990.

pāndith pōrān lagi wananas ta
 Krushna-jyuv bōzān kan dōrith
 baktēn-hūnz^u pray tas Krushnas ta. lāgas etc.

991.

yus yus mangawun^u yiyi manganas ta
 tas tas dana ratha gurⁱ diwawun^u
 kuni nēri sailas kuni shikāras ta. lāgas etc.

992.

yus lagi Krushna-jyuanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

993.

pōrⁱ pōrⁱ Krushna-jyuanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta. lāgas etc.

994.

985. The charioteer graspeth his hand and the chariot doth he mount; and from it Krśna poureth, as it were, rays of moonlight, while behind him, wielding his fly-whisk standeth Uddhava.

986. Gently gently doth he drive the chariot, as on each roof-top every woman cometh forth to see him. In ravished exultation do all offer their lives as a sacrifice to him.

987. Before him, as he goeth on, the bards are singing. As he reacheth the hall of audience majesty and prowess from him stream. To his prowess and his glory mine own head do in sacrifice I offer.

988. As on the throne he sitteth in the hall of audience, each Yādava prostrates himself before his feet. Great kings come and bow all in reverence.

989. With each other vying, chaunteth the whole choir of singers. The buffoons with their merry antics come to raise his laughter, that he who is ever full of quips may join in quips.

990. Thereafter cometh a learned man and sitteth on a seat of honour. A bulky tome doth he produce, and ordereth them to worship it, while he himself to Vyāsa¹ offereth homage.

991. The learned man beginneth to read aloud the Purāṇas, while Krśna lendeth an attentive ear,—[not that he doth not know all knowledge, but] because to those devoted to him beareth he tenderest love.

992. To each suppliant that cometh to him with a petition, granteth he wealth, chariots, and horses. Sometime goeth he forth to stroll, and sometime to the hunt.

993. He who beareth in his heart the name of Krśna, to him will Krśna every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

994. Ever dedicating myself to Krśna's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

¹ The supposed compiler of the Vēdas and author of the Mahābhārata.

XLV.

- dōha aki sabāyē ōs^u harshēs ta
 won^uhas zi ‘āmot^u chuh lūka-sāsāh
 bar pēt̄ bīhīth chih dāb trāwanas’ ta
 lāgas bōh dasta dasta pampōsh. 995.
- akhāh mongun nishē pānas ta
 prīshagör^u kür^unas ādara sān
 ‘kawa putshy āmāt¹ chiwa dād wananas’ ta. lāgas etc. 996.
- dop^uhas zi ‘rāza sör¹ chih bönd^uwānas ta
 Zarāsandan rāt^umāt¹ chih’
 sabāyē sān log^u ‘trāhi’ karanas ta. lāgas etc. 997.
- wuh sās aiṭh hath kūd¹ wān^uhas ta
 byon^u byon^u prath kāh wanānē āv
 Krushna-jyuv būz¹ būz¹ wōsh trāwanas ta. lāgas etc. 998.
- dop^uhas zi ‘rākhyus chuh ahankāras ta
 ‘mē zi tsalanōwum Krushna-Bagawān’
 sadāhi phiri tsalun^u tsētas na tas’ ta. lāgas etc. 999.
- Nārod^u wōtus tāth¹ samayēs ta
 Krushna-jyuv Nāradas wōthith gav
 brāhmanas tsaranan atha lög^unas ta. lāgas etc. 1000.
- dop^unas zi ‘Pāṇḍav lāg¹ jagas ta
 rāzasūyē-jaguk^u sanz karanē
 tana mana wata cyāñē sör¹ wuchanas’ ta. lāgas etc. 1001.
- ‘tihünz^u yētsh patsh pazi pūranas ta
 timan zi cyōñ^u büq^u āshā chēkh
 bajē āshi sūz^uhas shēch¹ karanas’ ta. lāgas etc. 1002.
- Krushna-jyuv sabāyē log^u prīshanas ta
 ‘döyi kāmi pazi kōsa gōda karanas’
 Wuddawan nīth dit^u gōda jagas ta. lāgas etc. 1003.

¹ For the account of Jarāsandha's combat with Krṣṇa, see verses 550ff.

² A Rājasūya is a coronation sacrifice performed by a universal monarch, and attended by tributary princes in token of his admitted sovereignty. The five Pāṇḍava princes were Yudhiṣṭhīra, Bhīma(sēna), Arjuna, Nakula, and Sahadēva.

XLV. THE DEATH OF JARĀSANDHA. (Bhāg. Pu. X, lxx-lxxiii.)

995. Once on a day was Kṛṣṇa joyfully seated in the hall of audience, when announced they to him that at the gate were a thousand people, lying as though fainting in their woe.

996. One of them called he to him, and courteously made question. ‘Wherefore hast thou come to tell a tale of woe?’

997. Then to him they said, ‘Bound fast in prison are all our kings. By Jarāsandha have they all been seized’; and with the assembled courtiers cried they for protection.

998. Quoth they, ‘Twenty thousand and eight hundred hath he imprisoned; each one of us hath separately come to tell the tale.’ And Kṛṣṇa as he heard them heaved a sigh.

999. Quoth they, ‘a demon is he, and of self-pride full. Saith he “Kṛṣṇa Bhagavān put I once to flight.” Forsooth, forgetteth he that before thee seventeen times he fled.’¹

1000. Just at that moment Nārada arrived, and to meet him Kṛṣṇa rose and with his hands the Brāhmaṇa’s feet he clasped.

1001. Quoth Nārada ‘Upon a sacrifice are the Pāñdavas eng aged and preparations make they for a Rājasūya.² Body and soul (with longing eyes), watch they all the way by which thou mayest come.

1002. ‘Their longing and their trust in thee shouldst thou fulfil, for great is the hope in thee in which they live, and in this mighty hope this message have they sent by me.’

1003. (Bhāg. Pu. X, lxxi.) Then of the assembled courtiers Kṛṣṇa asked, ‘Twain be the cases to the which I now am called. To which of these first should I set myself?’ Then Uddhava straightway counsel gave, ‘First to the sacrifice.’

They lived at Indraprastha, near the modern Delhi, and were first cousins (Kuntī, their mother, being his father’s sister) and close friends of Kṛṣṇa. Their chief enemy was their cousin Duryodhana. It was Yudhiṣṭhira, the eldest of the Pāñdavas who claimed universal monarchy.

rāzan dilāsa log^u ladanas ta
‘gōda Dili wātun^u chēh yiwān nīth
tamiy hita wāta Maga-dishēs’ ta
lāgas bōh dasta dasta pampōsh. 1004.

söriy rāza rūdⁱ wata wuchanas ta
böndⁱwān zōnith sörgāh zan
‘Krushna-Bagawān chuh asē dakhas’ ta. lāgas etc.
1005.

Krushna-jyuvⁱ sanz kor^u pariwāras ta
sôruy hěth drāv rāza-sālas
Dwārakā push^ur^un Balabadras ta. lāgas etc. 1006.

sōna-sanza dōlē āsa shōla dinas ta
pata brōtha chērē-wöl¹ jōrē jōrē drāy
dēka-bajē sārēy drāyē sālas ta. lāgas etc. 1007.

lacha-bâd¹ ashôwâr jîl¹bî pakanas ta
 sâsa-bâd¹ ratha hâst¹ tas brôth brôth
 Krushna-jyuv ratha pêtha dyâr chakanas ta. lâgas etc.

damām ta sōrnayě dōl wazanas ta
karnayě shēnkh ta shēbd karawān¹
shur¹ bōt² sūty hēth gav jagas ta. lāgas etc. 1009.

nērān wati wati sōr¹ darshēnas ta
sārēn¹ kāmanā sapūñ² sēd
namaskār tihandis tath bāgēs ta. lägas etc. 1010.

Dili wôtu Krushna-jyuv râza-nagaras ta
 brôtha drây nanawör¹ pöntë Pânđav
 padi padi watî lâg¹ dëka g^{oh}nas ta. lâgas etc. 1011.

Krushna-jyuv ziṭhēn khōr raṭanas ta
nālamati roṭun Arzōna-dēv
Nakul ta Sahadēv pyēs pādas ta. lāgas etc. 1012.

nagarāk¹ lūkh sōr¹ pata rāzas ta
 Krushnañi lōlari āy lārān
 sārēn¹ Krushna-jyuv sāntwanāwanas ta. lāgas etc.

1004. A message of solace sent he to the imprisoned kings. ‘First must I haste to Delhi—such be the counsel given,—and taking that as my excuse, to Magadha will I wend my way.’

1005. So all the imprisoned kings watched the roads (waiting in patience for his promised help), and to them now their dungeons seemed like heaven. ‘Kṛṣṇa Bhagavān,’ they cried, ‘is now our certain prop.’

1006. So Kṛṣṇa then his retinue equipped, and with his whole train set forth in answer to the invitation of the king, leaving his brother Balabhadra in charge of Dvārakā.

1007. (Of the ladies of the court) resplendent shone the golden palankeens. In front and eke in rear marched out the wand-bearers two and two. Good luck indeed had all these wedded ladies who to the festival set forth.

1008. Cavalry, hundreds of thousands, curveted and pranced, chariots and elephants in thousands passed in front, and from his own chariot Kṛṣṇa scattered money as he went.

1009. Double-drums, hautboys, kettledrums sounding, clarions and conches blaring, with his children and his wives, Kṛṣṇa to the sacrifice marched out.

1010. Along the road all men hastened out to watch. At the mere vision every wish of their hearts was as it were fulfilled. Let reverence meet be paid to their good fortune.

1011. At the royal city Kṛṣṇa in due course arrived, and barefoot came out the five Pāṇḍavas to meet him, rubbing their foreheads on each of his footprints on the road.

1012. Of his elders did he grasp the feet, but Arjuna, he grasped in an embrace, while at his feet fell Nakula and Sahadēva.

1013. After Yudhiṣṭhīra came all the citizens, running in their great love for Kṛṣṇa, and he in graciousness gave solace to them all.

wātān yāñ wōt¹ rāza-dwāras ta
 padi padi nēwāzun kōtwāh ḍs²
 lacha-bād¹ ālūts² lāg¹ chakanas ta
 lāgas bōh dasta dasta pampōsh.

1014.

pōphī nishē gōda tsāv rāza-mandapas ta
 mātā Kuntiyē nālamati roṭ²
 Krushna-jyuv¹ gōdañiy pād rāt¹nas ta. lāgas etc.

1015.

bābath²r-nōshē āyē sārē mēlanas ta
 pōpha-hashē sārēy pēyē pādan
 wuchun ta mana bōz² āyē phōlanas ta. lāgas etc.

1016.

Draupadī pādan pēyē Krushnas ta
 Sōbadrā ti böyis kākāñēn sān
 Pāñdav ti pūzi lāg¹ Krushna-zīwas ta. lāgas etc.

1017.

nīt² lāg¹ jagakis sanz karanas ta
 tsōr böy¹ cyukūñh¹ vizayēs drāy
 rāza ta dana hēth phīr¹ garas ta. lāgas etc. 1018.

sōriy rāza āy tas zēnanas ta
 kāh rāza pōshēhē na Zarāsandas
 pānavūñ² wōpāy lāg¹ tshāqanas ta. lāgas etc. 1019.

Wuddavūñ² nīth āyē tshāl²rāwanas ta
 Krushna-jyuv Bīmasēn ta Arzōn drāy
 brāhmañ lōgith gōs tshalas ta. lāgas etc. 1020.

Zarāsānd¹ dīthīn brahma-bāwas ta
 mān kor²nakh ta mong²has dān
 ḫts²-kār hyot²has ta syod² won²has ta. lāgas etc. 1021.

‘daba-dab karūñ²’ dān mong²has ta
 ‘trayē manza yēs sūty mani yiyi tsē
 Krushnas Arzōnas Bīmasēnas’ ta. lāgas etc. 1022.

¹ The word *ālath* means a certain ceremony of adoration, in which a platter, containing a five-wicked lamp, flour, water and incense, is waved round the head of an idol or honoured guest.

² Kuntī, the mother of the Pāñdavas, was a sister of Krṣṇa's father, Vasudēva.

1014. As, in their progress, to the palace gate they came, at every step uncounted gifts were offered to him and myriads of people censered him.¹

1015. He entered the royal palace, and first approached his father's sister. Mother Kuntī² him embraced, but he first reverently grasped her feet.

1016. Then to greet her advanced her brother's daughters-in-law.³ They all fell at the feet of their father-in-law's sister,⁴ and as she saw them, heart and soul she blossomed out.

1017. Draupadi⁵ fell at Kṛṣṇa's feet, and eke Subhadrā⁶ at the feet of her brother and of her brother's wives. Then all the Pāṇḍavas did him reverence.

1018. (Bhāg. Pu. X, lxxii.) Then, according to due rule, began they to make the preparations for the sacrifice. Yudhiṣṭhīra's four brothers to the four quarters of the earth went forth to seek for victory, and home returned with kings and plundered wealth.

1019. In confession of Yudhiṣṭhīra's victories all the kings attended,—(all except one)—for against Jarāsandha should no king prevail; and so between themselves against him for a device they sought.

1020. (Bhāg. Pu. X, lxxii.) To Uddhava came there counsel to outwit him, and Kṛṣṇa, Bhīmaśena and Arjuna put on Brāhmaṇa dress, and forth went they for his ensnaring.

1021. In Brāhmaṇa guise did Jarāsandha see them. He paid them reverence, and they asked of him a gift. They took the promise them a boon to grant, and only then plainly did they speak.

1022. The boon they asked was this, that he with one of three, whom he might choose, with Kṛṣṇa, Arjuna, or with Bhīmaśena, should in a bout of wrestling strive.

³ I.e. Kṛṣṇa's wives.

⁴ I.e. Kuntī, who was sister of Vasudēva, their father-in-law, and Kṛṣṇa's father.

⁵ Draupadi was the joint wife of the five Pāṇḍavas.

⁶ Subhadrā was Kṛṣṇa's sister. She was married to Arjuna.

dop^unakh zi ‘ tħahari na Arzōn yōddas ta
 Krushn chum Dwārakāyē tsal^urōw^umot^u
 athāh ginda wōñ sūty Bīmas’ ta
 lāgas bōh dasta dasta pampōsh

1023.

dōnaway bala-vīr drāy yōddas ta
 satōuh dōh tāñ dōha lađahön
 rāth-kyut^u asanas ta biyē gindanas ta. lāgas etc.

1024.

bal sūr^u Bīmas ta wani Krushnas ta
 nālamati roṭun ta tsari tas bal
 daba-dabi-samayē ti tħal hōw^unas ta. lāgas etc.

1025.

Bīmasin¹ zangi tal zang rūt^unas ta
 Zarāsand zangi-ts^usa nirbal gav
 z^uh aq̄ karith ta prān kāq^unas ta. lāgas etc. 1026.

Zarasand yēmi vizi āv māranas ta
 Sahadēv gōbur pēv Krushna-pādan
 mōl^u-sond^u sōr^u rājy tāñ dyutun tas ta. lāgas etc.

1027

Krushna-jyuv gōđa gav bönd^uwānas ta
 rāza yēti wuh sās ta aiħħ hath ös¹
 bönd^uwāna kāđin ta pēs pādas ta. lāgas etc. 1028.

pādan pēth pēth war mong^uhas ta
 ‘ bakth cyōñ^u karahöv rājy trōvith ’
 drēshṭi sūty wārin ta lāg^u tōtan as ta. lāgas etc. 1029.

sōr¹ rāza sūty āy tath jagas ta
 tana mana lāg^umāt¹ Krushna-dyānas
 jai-kār tihandis tath bāgēs ta. lāgas etc. 1030.

rāza sūty hēth ta āv wōt^u nagaras ta
 trashēway shēnkhan lāg^u wāyēnē
 Yudishṭhir brōṭha drāv pata sōr¹ tas ta. lāgas etc.

1031.

¹ Kṛṣṇa tore the branch of a tree in twain. Bhīma took the hint, and did the same to Jarāsandha.

1023. Quoth he, 'Arjuna in battle will not stand. Kṛṣṇa have I made to flee to Dvārakā. Now will I play a hand with Bhimasēna.'

1024. To the combat went forth the heroes twain; for seven and twenty days by day they fought, while anight they spent the time in laugh and sport.

1025. As Bhīma's strength began to flag, Kṛṣṇa did he apprise; so Kṛṣṇa seized him in his (divine) embrace, and his strength waxed great again; then, as he wrestled, Kṛṣṇa to him pointed out a trick.¹

.1026. Under his own leg did Bhīmasēna hold his leg, and through that leg-wrench became Jarāsandha powerless. Then in two halves did Bhīmasēna rend him, and so tore out his life.

1027. When Jarāsandha thus was slain, his son, Sahadēva² hight, at Kṛṣṇa's feet did fall, and to him all his father's kingdom gave.

1028. (Bhāg. Pu. X, lxxiii.) First went Kṛṣṇa to the prison-house, where were confined the twenty thousand and eight hundred kings. Forth from the prison-house he set them free, and at his feet they fell.

1029. And fallen so, from him a boon they begged. 'Grant thou that we our kingdoms may renounce, and henceforth do thee service in devotion.' With a glance their boon he granted, and forthwith began they with hymns of praise to laud him.

1030. Then to the sacrifice with him came all the kings, body and soul in Kṛṣṇa-contemplation wrapt. Utter ye cries of glory for their happy lot.

1031. When with the kings at the city he arrived, the three conch blasts did they sound, and, followed by the others, Yudhiṣṭhīra came forth to meet him.

² He is of course not the same as the Pāṇḍava of the same name.

yus lagi pörⁱ pörⁱ Krushna-nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yesh nith ta wāti Vishnu-bōwanas ta
 lāgas bōh dasta dasta pampōsh.

1032

XLVI.

Yudish̄hir rāza log^u jaga-sanzas ta
 zagi-hāndⁱ rāza sörⁱ sōmb^urith kēth
 Krushna-Bagawānas nith prīthanas ta
 lāgas bōh dasta dasta pampōsh.

1033.

brāhmaṇ sörⁱ lāgⁱ manganāwanas ta
 sārēnⁱ kāmē log^u maṭi karanē
 bōyⁱ sörⁱ āgyāyē kun wuchanas ta. lāgas etc.

1034.

Drētarāsh̄tr āv ta gōbar pata tas ta
 sūty Bishma-pitāmah ta Vidur hēth
 biyē yim Kaurawan bādⁱ dwāras ta. lāgas etc.

1035.

yim rāza cyukūthⁱ ösⁱ rājēs ta
 tim sörⁱ yētsh patsh lāgⁱ baranē
 maṭi rūz^u prath kōm^u prath rāzas ta. lāgas etc.

1036.

lāgⁱ jaga-pēñḍav sambālanas ta
 sōmb^ur^ukh sōna-sanza liwañau sūty
 sumuhūrth wuchith ta lāgⁱ jagas ta. lāgas etc.

1037.

sōstibadr sata-rēshⁱ lāgⁱ paranas ta
 Kashēpa-mōñish̄or ta Parāsh̄er
 Shri-Vyāsa-mōñish̄or bādi öjas ta. lāgas etc.

1038.

Vishwāmitras Vāmadēwas ta
 Gautama-rēshis ta biyē Daumēs
 sārēnⁱ ras log^u vēd paranas ta. lāgas etc.

1039.

¹ Dhṛtarāṣṭra, the blind king of Hastināpura, was paternal uncle of the Pāñḍavas. He had many sons, of whom the eldest was Duryodhana, the implacable enemy of Yudhiṣṭhira and his brothers. Bhiṣma, famous for his wisdom and unflinching devotion to God, had been the guardian of the Pāñḍavas and of the Kauravas (the sons of Dhṛtarāṣṭra). In the Great War between the two sets of cousins he sided with the latter. He was not actually their grandfather, but his old age and wisdom entitled him to the appellation. Vidura was the younger

1032. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

XLVI. THE CORONATION RITES. (Bhāg. Pu. X, lxxiv, lxxv.)

1033. Yudhiṣṭhīra the preparations for the sacrifice began, for now had he all kings of earth assembled. So now, from Kṛṣṇa Bhagavān he counsel asked.

1034. All the Brāhmaṇas he summoned, to each his own apportioned duty giving, while all his brothers watched for his commands.

1035. Thither came Dhṛitarāṣṭra followed by his sons, and bringing with him grandfather Bhīṣma and Vidura,¹ and other great men of the Kauravas at the gate.

1036. All kings who reigned on each of the four sides of the kingdom were there. All they were filled with longing and with trust. On each one's shoulder was laid the burden of a special duty.

1037. The sacrificial altar began they to prepare, and with golden spades they levelled it. Then observing an auspicious moment did they the sacrifice begin.

1038. The seven sages² began to recite the Svastibhadra hymn,—Kaśyapa, the lord of saints, Parāśara, Vyāsa, the lord of saints, of majesty sublime.

1039. Joy was (in the hearts) of all,—of Viśvāmitra, of Vāmadēva, of Gautama the Sage, and of Dhaumya (the family priest),—as they the Vēda did recite.

brother of Pāṇḍu, and therefore uncle of the Pāṇḍavas.

² The seven Ṛsis, or sages, are usually said to be Marīci, Atri, Aṅgirasa, Pulastyā, Pulaha, Kratu, and Vasiṣṭha. Here the author apparently means Kaśyapa, Parāśara, Vyāsa, Viśvāmitra, Vāmadēva, Gautama, and Dhaumya, all of whom were also famous sages. Perhaps, however, he means to include both sets of seven. The Bhāgavata Purāṇa gives a much longer list. The Svastibhadra hymn is the name of an auspicious text.

sārēn¹ kun log^u rāza prīshanas ta
 ‘gōḍa kus pūz^zen sampani sēd
 sārēn^uy wōttam gōḍa shūbi kus’ ta
 lāgas bōh dasta dasta pampōsh.

1040.

ṭ²kān Sahadēv wōth^u rāzas ta
 ‘gōḍañ pūzun^u Krushna-Bagawān
 Purushōttam suy tribuwanas’ ta. lāgas etc.

1041.

pūzā karani lāg¹ Baǵawānas ta
 söriy rēsh¹ dēv pūzana āy
 sör^uy pūzā āyē pālanas ta. lāgas etc.

1042.

söriy bād¹ lāg¹ tiy mānanas ta
 dēv rēsh¹ pitar ta rāza yim ös¹
 ‘gōḍañiy pūzā pazi Krushnas’ ta. lāgas etc.

1043.

rāzā Yudishṭhir gav harshēs ta
 iyi ös^u yitshawun^u tiy dop^uhas
 baji yētshi patshi log^u pūzāyē tas. lāgas etc.

1044.

Yudishṭhir¹ khōr chāl¹ Shri-Krushnas ta
 pādē-zal gōḍañ shēri dōrun
 tawa pata chokun rāza-mandiras ta. lāgas etc.

1045.

pūzā kür^unas vēdi-vēz^u tas ta
 arga-pōshē-d^apa-dīpa-nāvīda sūty
 swörgī wastrau ti yitha pazihēs ta. lāgas etc.

1046.

Krushna-jyuv pranga pēṭha shōla trāwanas ta
 kana-wājē kana-wōl¹ z^atsa trāwān
 shūbā zi sör^u āyē yēgñē-mandalas ta. lāgas etc.

1047.

söriy chih vēṭhān tath darshēnas ta
 Yudishṭhira-rāzas tōth karawān¹
 asandiy hīta āy zi bāgē wōdayēs ta. lāgas etc.

1048.

Brahmā Mahēshōr āy darshēnas ta
 söriy dēwatā lüka-pāl hēth
 blyē yim bād¹ ös¹ dēwa-lükas ta. lāgas etc.

1049.

1040. Then of the whole assembly asked the king (Yudhiṣṭhīra), ‘Whom should we worship first, to bring success ? Who first will rightly seem unparagoned of all ?’

1041. At once stood up Sahadēva, and thus addressed the king, ‘First to be worshipped is Kṛṣṇa Bhagavān ; of the three worlds is he the Being Supreme.’

1042. So with worship to Bhagavān did they begin, next were worshipped all the sages and the gods, and thus was all the worship ritely done.

1043. All the great people there approved,—gods, sages, Manes of ancestors, and kings, all these approved that Kṛṣṇa should receive the worship first.

1044. Rājā Yudhiṣṭhīra at this was with joy full filled, for that was said to him which he himself desired. So, filled with a longing great and loving trust, to worship Kṛṣṇa he began.

1045. Śrī Kṛṣṇa’s feet did Yudhiṣṭhīra wash. Then first the laving water on his head he placed, and next about the assembly-hall he sprinkled it.

1046. With all befitting rites performed they the worship ; offerings of fruit, of flowers, of incense, and of lights made they to him ; and, as was meet, with heaven-splendid garments (clothed they him).

1047. From on the throne Kṛṣṇa sent forth a blazing light. His smaller earrings on his ear-pendants moonlight poured, so that all glory filled the hall of sacrifice.

1048. At such a glorious sight were all filled with exultation ; loud sang they praises of Yudhiṣṭhīra, in that through him alone had such consummate fortune come to them.

1049. Brahmā and Śiva came down to see the spectacle, with all the gods and regents of the quarters, and the great people of the region of the gods.

pōr¹ pōr¹ Krushna-jyuanis darshēnas ta
 namaskār rāzan dēka-bajeras
 namaskār tihandis bakth karanas ta
 lāgas bōh dasta dasta pampōsh.

1050.

rāza-Shishupālas dōrbōdis ta
 Rukminī nina shut^u ḫsus wair
 hyokun na z^aravith log^u wōranas ta. lāgas etc. 1051.

bod^u ḫs^u rāzāh tath samayēs ta
 ahankāra tari ḫs^u mad phūkān
 Shrī-Krushnun^u vēh nēth ḫs^u tas ta. lāgas etc. 1052.

Krushnun^u nāv log^u yūts^u wananas ta
 sabāyē santan nēndani log^u
 'kētha mōnⁱzi gūr¹-shur^u góra-pūzanas ta. lāgas etc. 1053.

Brahmādēkh sōr¹ yith yēgñēs ta
 wōttam rēsh¹ ta mōnishōr
 tim sōr¹ trōvith pūzā kas' ta. lāgas etc. 1054.
 yih na kēh pazihē zēvi hēnas ta
 tiy tiy wani Krushna-nāwas pētēh
 bōzān sabā gayē krūdas ta. lāgas etc. 1055.

wōthis sōriy tas māranas ta
 Krushna-jyuv¹ sōriy rātin path
 dop^unakh zi 'diyūs sōr^u wananas' ta. lāgas etc. 1056.

'wānⁱtan yih kēh chus manas ta
 sōruy poz^u poz^u wanān chum'
 path rūd¹ tim ta man rōzi kas ta. lāgas etc. 1057.

yot^u-tām hath apamān wānⁱnas ta
 tot^u-tām Krushna-jyuv wanēs na kēh
 suy hath ḫsus tas manas ta. lāgas etc. 1058.

Sōdarshēna-takra sūty kala tsoṭ^unas ta
 tasandī diha nishē tizāh drāv
 khasith ta gav syod^u Vishnu-bōwanas ta. lāgas etc. 1059.

1050. Ever dedicating myself to that manifestation of Kṛṣṇa, reverence do I pay to the happy fortune of those kings, and reverence eke to the devotion shown by them.

1051. But, ever since the rape of Rukmini,¹ the evil-hearted Śiśupāla had borne hate to Kṛṣṇa; nor these doings could he endure, and loud did he begin to howl.

1052. In those days a mighty king was he. Full of exceeding haughtiness was he, and arrogance was he ever breathing forth. Against Kṛṣṇa bore he an unending poisonous hate.

1053. Vehemently cried he out Kṛṣṇa's name, and on the righteous members of the assembly blame he cast. 'How is this cow-boy to be worshipped as a holy teacher ?

1054. 'To this sacrifice Brahmā and all the other gods are come, and with them sages supreme and lords among the saints. To whom, except such, is worship to be done ?'

1055. Whatever is not seemly on the tongue, that and that saith he anent the name of Kṛṣṇa, and wroth went the assembly as they heard his words.

1056. Against him all arose to kill him, but Kṛṣṇa held them back and said to them, 'Let him say everything.'

1057. 'Whatever be in his mind, that let him say. All that he saith concerning me is in each item true.' So they refrained, but whose heart was not in tumult tossed ?

1058. Up to a hundred abuses against him did Śiśupāla utter, and up to that hundred no word uttered Kṛṣṇa, but that same hundred was (the limit) in his mind.

1059. Then (when the hundred was completed), with his discus named Sudarśana, Kṛṣṇa cut off his head, and, lo, from Śiśupāla's body there issued forth a flame of brightness, and upwards, straight unto Viṣṇu's abode did it ascend.

¹ The story of the Rape of Rukmini, and of how Kṛṣṇa carried her off from Śiśupāla, is told above in verses 638ff.

tati āv phīrith nishē Krushnas ta
 Krushna-jywanis mōkha-kamalas tsāv
 sabā zi sör^uy gayē āshṭaras ta
 lāgas bōh dasta dasta pampōsh.

1060.

Brahmā chuh dapān prath pōrashēs ta
 ‘wuch^utav Krushnani wairuk^u phal
 bükt^u-hond^u phal kyāh yiyi wananas ta. lāgas etc.

1061.

suh ti ös^u Krushnas waīsi sōranas ta
 yēna Rukmini-hünz^u pēyēs laz
 waira ti sōranuk^u phal dyut^unas ta. lāgas etc. 1062.

yih phal chuh waira Krushna-jyuv sōranas ta
 baktimānan pāna zānakha phal
 namaskār baktēn bakth karanas ’ ta. lāgas etc. 1063.

vēgnāh kōsith ta lāg¹ yēgnēs ta
 prath kaīsi prath kāh köm^u maīi ös^u
 prath kāh mani dōrith Krushnas ta. lāgas etc. 1064.

rāza log^u jagas ta jaga-sangas ta
 yēgnūc^u sāmagrī sör^u sōmb^urith
 yēgnuk^u wōtsav log^u baḍanas ta. lāgas etc. 1065.

prath böyis log^u kāmi lāganas ta
 Arzōna-dēwas ta Bima-sēnas
 biyē Nakulas ta Sahadēwas ta. lāgas etc. 1066.

Draupadiyē-handis prath pōtras ta
 yus yus yēth yēth kāmi lagihē
 prath rāza rüzhith dāsa-bāwas ta. lāgas etc. 1067.

rasöy¹ maīi ös^u Bimasēnas ta
 Duryōdanas bandāra-köm^u
 Nakul ta Sahadēv pūz karanas ta. lāgas etc. 1068.

¹ The flame of brightness was Śiśupāla's soul, which thus attained salvation by becoming absorbed into Kṛṣṇa in his character of the Supreme Deity. The point is that continued meditation on Kṛṣṇa ensures salvation. Śiśupāla had been perpetually thinking of Kṛṣṇa, and the fact that this meditation was born of hate

1060. Thence came it back to Kṛṣṇa, and into his lotus-mouth it entered, and with amazement was the assembly filled.¹

1061. To each man present Brahmā saith, 'Behold ye the fruit of hating Kṛṣṇa. (If that be so great), of devoted love how great must be the fruit !

1062. 'He, also, all his life, since on the score of Rukmini he had been put to shame, the memory of Kṛṣṇa had been keeping ; and the fruit of remembering, even though 'twas rankling, hath to him been given.'

1063. 'Such was the fruit of keeping him in memory with hatred. Hence shalt thou thyself know the fruit by those devoted to him gained. Reverence be to the devotion of his devotees !'

1064. With all impediments removed, to the sacrifice themselves did they apply. To each one was assigned a several duty, while each one carried Kṛṣṇa in his heart.

1065. The king began his preparations for the sacrifice ; for it all the materials were collected, and the great festival began to reach its height.

1066. (Bhāg. Pu. X, lxxv.) A share of duty was given to each brother,—to Arjuna, to Bhīmaśena, to Nakula, and to Sahadēva ;

1067. To each son of Draupadi, to each king who acted as a servant,—to each was given his allotted task.

1068. The cooking of the food was Bhīma's charge ; Duryōdhana's the treasure-house control ; of rites of worship had Nakula and Sahadēva charge.

and entirely that of an enemy, but was still meditation of a sort on Kṛṣṇa, thus produced salvation. In the next verse Brahmā points this out, and argues that if this be the result of enmity, how great must be the bliss of salvation resulting from meditation in love.

Krushna-jyuv pūzāyē prath brāhmanas ta
 pād chalanas ta bāna ananas
 sārēn^uy bāwa sūty siwā karanas ta
 lāgas bōh dasta dasta pampōsh.

1069.

rāzasūy yēg^uñ āv sōr^u karanas ta
 dana dyār kaityāh dān dina āy
 grand gayē na dānas darma-karmas ta. lāgas etc.

1070.

rāza-nīti sārēn^u pazi yuth^u yēs ta
 timan ti byon^u byon^u samponukh mān
 sōriy santushṭ gay harshēs ta. lāgas etc.

1071.

namaskār Yudishṭhiranis bāgēs ta
 namaskār tasandis tath wōdayēs
 namaskār tasandis bakth karanas ta. lāgas etc. 1072.

yus lagi Krushna-jyuanis nāwas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiyi yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

1073.

pōr^u pōr^u Krushna-jyuanis nāwas ta
 pōr^u pōr^u tasandis autāras
 pōr^u pōr^u tasandis shōba tsarētas ta. lāgas etc. 1074.

XLVII.

namaskār Sōdāmas Krushna-baktas ta
 mātā Sōshilāyē namaskār
 namaskār tihandis bakti-bāwas
 lāgas bōh dasta dasta pampōsh.

1075.

Sōdām boq^u bokt^u bōw^u Krushnas ta
 yāra-layē tas sūty gindān ḫs^u
 tēta-hāla shut^u tas yār zānihēs ta. lāgas etc. 1076.

gōdañiy wātsāv yēli Kānsas ta
 Sōdām pōshē-māla hēth āyās
 Krushna-jyuv^u bōkth mōkth dītøyē tas ta. lāgas etc.

1077.

1069. To Kṛṣṇa was the worshipping of each Brāhmaṇa allotted, to lave their feet and bring to them the dishes. Thus each one with all courtesy did service.

1070. So was the coronation sacrifice all performed. The tale of gifts, wealth and coined money, who can tell; for no counting was there of the alms and other pious works.

1071. Just as to each by courtly punctilio was proper deemed, so to each one was proper honour shown, and all were satisfied and filled with joy.

1072. Reverence be to Yudhiṣṭhīra's great good fortune; reverence be to his high exultation; and reverence be to the devotion shown by him to Kṛṣṇa.

1073. He who beareth in his heart the name of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

1074. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, posy and posy do I offer lotuses.

XLVII. THE STORY OF SUDĀMAN. (Bhāg. Pu. X. lxxx, lxxxi.)

1075. Reverence be to Sudāman, the faithful devotee of Kṛṣṇa; to Mother Suśīlā, his wife be reverence; reverence be to their adoring faith.

1076. Greatly devoted to Kṛṣṇa became Sudāman. (In boyhood) Kṛṣṇa was wont to play with him in bosom friendship, and from his schooldays knew him as his friend.

1077. When first Kṛṣṇa before Kamsa's court arrived, to him with flower-garlands Sudāman¹ came, and to him Kṛṣṇa gave the boons of worldly bliss and ultimate salvation.

¹ See verse 423.

tawa pata tsāṭa-hāla sūty ḍs^u tas ta
 Krushna-jyuv tas rost^u barihē na sōkh
 pānavüñ^u shurⁱ-bāwa ḍsⁱ gindanas ta
 lāgas bōh dasta dasta pampōsh.

1078.

Nanda-gōrini bōvⁱ gūrⁱ-shurⁱ tas ta
 ati ḍs^u Sōdām gindan-bōj^u
 yot^u-tāñ Dwārakāyē gav basanas ta. lāgas etc. 1079.

nēth^ar yēli ḍs^u Sōdāmas ta
 Sōshilā pativrath bāgē āyēs
 sa ti lüj^u Krushna-bakth tsür^u karanas ta. lāgas etc. 1080.

pānavüñ^u āsān pānañāras ta
 rāth dōh pānavüñ^u yēth barawānⁱ
 bāra-bātsan bakth lüj^u bañanas ta. lāgas etc. 1081.

gōras nishē gav yēli paranas ta
 pūthⁱ dūj^u athi tāsⁱ Sōdāmas
 Krushna-jyuv ti bālukh zan gindanas ta. lāgas etc. 1082.

dōha aki gōran sūzⁱ wanās ta
 söriy tsāṭa-shurⁱ zyun^u ananē
 Sōdām sūty gav Krushna-zīwas ta. lāgas etc. 1083.

gōr-māji kētshāh sūty dyut^unas ta
 byon^u byon^u ti sārēnⁱ tsāṭa-bājēn
 Shrī-Krushnun^u athi tāsⁱ Sōdāmas ta. lāgas etc. 1084.

wōtⁱ yēli wanās ta lāgⁱ phēranas ta
 söriy zinⁱ-hūr^u sōmb^arani lāgⁱ
 Sōdām Krushnani kani ananas ta. lāgas etc. 1085.

Sōdām zinⁱ-hūr^u log^u sōmb^aranas ta
 Krushnūñ^u ta panūñ^u yīt^u hēkīhē
 söriy tsāṭa-bōjⁱ lāgⁱ gindanas ta. lāgas etc. 1086.

hangā ta manga āyē ḫdⁱ wanās ta
 waharōt^u rūd log^u wālani tsor^u
 wāwuk^u kēh na zi yiyi wananas ta. lāgas etc. 1087.

1078. Thereafter, in the school was he ever his companion, nor was Kṛṣṇa happy when apart from him, and in their childish ways they played together.

1079. In Nanda the cowherd's home were his herdboy children, and there was wont Sudāman to be his playmate until he went to dwell in Dvārakā.

1080. In course of time Sudāman married, and so Susilā his faithful wife became. She too a mighty adoring faith in Kṛṣṇa began to hold.

1081. Mutually were they united in each other's longing. Night and day were they with but one desire mutually full filled, and thus of the spouses the adoring faith ever went on in increase.

1082. When Kṛṣṇa for his lessons to his teacher went, it was only in Sudāman's hand that books and writing tablet were conveyed, while the boy Kṛṣṇa playing ran along.

1083. Once on a day, to fetch kindling firewood were the schoolboys to the forest by their teacher sent, and with Sudāman did Kṛṣṇa also go.

1084. The teacher's wife gave them some (food to take) with them, a separate portion for each schoolfellow's meal, and into Sudāman's hand she Kṛṣṇa's portion gave.

1085. Arrived at the forest wandered about they all, and to collect kindling-wood and sticks began; and Sudāman also for Kṛṣṇa brought a share.

1086. So far as he was able did Sudāman his own and Kṛṣṇa's share of kindling-wood collect, and when this was done the schoolfellows their play began.

1087. Suddenly, in the forest rose a storm. Monsoonlike rain it caused to fall in floods; as for the wind, who can its tale unfold!

rāth lūj^u tsāṭan manz wanas ta
 sārēnⁱ phal dāna pānas sūty
 Shri-Krushnun^u athi tāsⁱ Sōdāmas ta
 lägas bōh dasta dasta pampōsh.

1088.

rāth kyut^u yēli sörⁱ lägⁱ khēnas ta
 Krushna-jyuv Sōdāmas mangani log^u
 khēna ös^u āmot^u tih Sōdāmas ta. lägas etc.

1089.

dop^unas ' drölida ! khyōth pānas ta
 mē rost^u khēnas kētha pazihē '
 dröl'döz^u prāpath ös^u baktis ta. lägas etc.

1090.

büd^u chēh äsān yēd brāhmaṇas ta
 Krushnas ti shāph tas kāsun^u ös^u
 yi-na kēh rōzēs push büganas ta. lägas etc.

1091.

hīta aki wākh dith ta shāph kōs^unas ta
 yuth^u pāpa-karm sörⁱ gatshi bügith
 na-ta kōsa bōcha trēsh Bagawānas ta. lägas etc.

1092.

tana shut^u Sōdām bakti-bāwas ta
 Sōshilāyē sān ös^u bakth karawun^u
 Krushna-jyuv Dwārakāyē sōkh baranas ta. lägas etc.

1093.

rāth dōh Vishnu-bakth ös^u karanas ta
 dröl'döz^u zōnith sampadā zan
 Sōshilā siwāyē bartāhas ta. lägas etc.

1094.

bikshā kārⁱ kārⁱ nishē anihēs ta
 manza bükt^u nishē dalihēs na man
 Shri-Krushna-Bagawān mani dāranas ta. lägas etc.

1095.

yot^u-tāñ anth gōkh pāpa-karmas ta
 sāwadān bügukh pāpuk^u phal
 samay äkh äkh bāgē wōdayēs ta. lägas etc.

1096.

¹ The idea is that all Sudāman's sins in former births had necessarily to be expiated. Till this was completed, salvation was impossible to him. Krṣṇa, in order to secure the expiation as speedily and as completely as possible, condemned him to undergo poverty for a certain period. This would be the 'fruit' of sins in

1088. While still within the forest on the boys fell night, each had his fruit and grain for food with him, but Kṛṣṇa's was in care of that Sudāman.

1089. When at nightfall they all began to eat, Kṛṣṇa for his share Sudāman asked, but it had all been eaten by Sudāman.

1090. Cried Kṛṣṇa, 'Eaten it all thyself has thou, thou beggarly knave! What right had thou to eat it in my absence!' (And by this speech) of this devoted friend a beggar's lot the fate became.

, 1091. But great is the belly of a Brāhmaṇa (and much food doth it demand). So Kṛṣṇa determined that such a curse must be removed, that to him there be no shortcoming of the means of life.

1092. 'Twas but as a pretext that these words he uttered, and then removed the curse. His object real was that all the fruits of his sins in former lives might be (at once) experienced (and so exhaust the evil that was in them). Otherwise, how could hunger and thirst be felt by Bhagavān¹?

1093. From that time, while Kṛṣṇa dwelt happily in Dvārakā, did Sudāman and Suśīlā live in faith and loving adoration.

1094. Night and day devotion did they to Viṣṇu offer, looking upon their poverty as wealth, while Suśīlā did wifely service to her spouse.

1095. Begging here and there and never ceasing, would she to him bring the collected alms; still, (in all their poverty), in his adoring faith he never faltered, but fixed his mind on Kṛṣṇa Bhagavān.

1096. Until the end came of the fruit of their sins in former lives, so long with steadfastness did they experience it. When the full time came to them, then did their good fortune begin to be exalted.

former births, and would cause this fruit to be exhausted. He had to have some pretext for uttering the curse, and he took the consumption of his food as such. The poverty was to be only for a period, and after that Sudāman would enjoy worldly prosperity and ultimately gain salvation.

dōha aki Sōshilā wōsh^u brāhmanas ta
 ‘Krushna-jyuv chuh Bagawān pāna autār
 rachani āv sād santh zanmas ta
 lāgas bōh dasta dasta pampōsh.

1097.

‘būmi-bār kāsani āv zanmas ta
 rākhēs sōr¹ gatshi gölith kēth
 sād chis rachān¹ yitha titha tas’ ta. lāgas etc. 1098.

‘wufi-kēn chih söriy sōr^u sōkhas ta
 Krushna-Bagawānani darshēna sūty
 sampadā sūty sūty chēh Shrī-Krushnas’ ta. lāgas etc.
 1099.

‘yēna āv Krushna-jyuv autāras ta
 tana chuh sārēn¹ sāryukuy sōkh
 shāph pāph sārēn¹ gay antas’ ta. lāgas etc. 1100.

‘māy sōñ^u kūls^u bōy^u Shrī-Krushnas ta
 tsē rost^u ḍsus na wasān myond^u
 kyāh zōn¹zi kētha sōñ^u māy müth^u tas’ ta. lāgas etc.
 1101.

‘tih kētha māy sōñ^u tsür^u āsi tas ta
 sāri khōta kal sōñ^u tsür^u āsēs
 bakta-watsala-nāv chuh Bagawānas’ ta. lāgas etc.
 1102.

‘mani ās zi shāph gav asē antas ta
 Krushna-jyuv asē kari dayā yüts^u
 kūt^u kāl būgav nīṣa-bāwas’ ta. lāgas etc. 1103.

‘gatshith ta Dwārakāyē pān hāvtas ta
 wuchakh zi Krushna-jyuv kūt^u tōthiy
 drēshṭi aki nēhāl kari baktis’ ta. lāgas etc. 1104.

Sōdōm¹ phīrith phraṭh kor^u tas ta
 ‘dēkh-kār bōy¹nay triyē-bāwas
 ṭhahari na dayē-gūts^u pēṭh man yēs’ ta. lāgas etc.

1105.

¹ I.e. the burden of sin, which weighed down the earth.² Lit. No morsel descended (his gullet).

1097. Once on a day Suśīlā up and to the Brāhmaṇa, her husband, said, 'Kṛṣṇa is Bhagavān himself incarnate, and himself to human birth hath come, the pious and the virtuous to protect.'

1098. 'To human birth came he the burden¹ of the earth to lift, nor will he leave it till all the demons he hath destroyed; for such is his purpose, that the pious be protected.'

1099. 'Now are all men in every happiness; for to them hath Kṛṣṇa Bhagavān revealed himself, and welfare is ever in the company of Kṛṣṇa.'

1100. 'Since Kṛṣṇa hath become incarnate, all men possess felicity of every kind; curses and sins all to an end have come.'

1101. 'How great is the love that to Kṛṣṇa we have borne! When thou wast not present he would eat no food.² How can we think that our love by him hath been forgotten?'

1102. 'How can that be? Surely his love for us is great. Belike for us his yearning greater is than for others all, for "Compassionate to the Devoted" is a name of Bhagavān..

1103. 'He will have thought that to an end his curse hath come, and on us great compassion will he show. How long must we endure this lowly state?'

1104. 'Go thou to Dvārakā and show thyself to him, and thou shalt see how Kṛṣṇa will be pleased. Then, with a single glance on his devoted one, prosperity will he bestow.'

1105. Sudāman in reply to her made violent reproach,³ 'Shame be upon thy woman's temper, thou, whose soul waiteth not patiently upon fate!'

¹ Lit. Caused her sudden death,—an idiomatic term for violent abuse.

‘ asē chuh Bagawān sūty pānas ta
sōñ^u hish^u sampadā kas āsē
Krushna-nāv chuh yiha-lūka-para-lūkas’ ta
lāgas bōh dasta dasta pampōsh.

1106.

'mě kěh gatshěm na rost" Krushnas ta
 ts'h ti nay ṭhaharakh ta mata rōztam
 drūd" rūtsh" triy chěy ādē-antas' ta. lāgas etc. 1107.

S̄oshilāyē bāgē āmot^u wōdayēs ta
 dyūṭhun zi bartā chuh santōshē-dor^u
zēv phir^unas ta biyē won^unas ta. lāgas etc. 1108.

dop^unas zi 'pād cyōn' dāra shēras ta
cyāniy darshēna děka-büd^u chēs
Krushna-bükts^u sōn^u hyuh^u děka āsi kas ta. lāgas etc.
1109.

‘ bōh chēs cyāni khōta santōshēs ta
 ts^oy lastam biyē manga na kēh
 Krushna-nāv ös^{tan} asē manas ’ ta. lāgas etc. 1110.

'iyi ām Krushna-jyuv chuh autāras ta
 yūts^u kāl wōtuy wuchanas tas
 tasond^u darshun^u athi yiysi kas' ta. lāgas etc. 1111.

‘yōgiyēn chuh dōrlab dyāna-sōranas ta
wūñ-kēn chuh darshun^u prākh^oṭuy dith
bāgēwān nēth yim chih wuchawān¹ tas’ ta. lāgase tc.
1112.

• darshunāh karith ta yita pānas ta
Krushna-jyuwa-darshun" dōrlab chuy
tē kētha rōzān chuh man rost" tas' ta. lāgas etc.

yitha titha wōti lūj^u ananē tas
 Sōdāmas ti lōl ôs^u wōthith ta gav
 Krushna-darshēna-kāchi āv phaṭanas ta. lāgas etc.
 1114

dop["]nas zi 'gatshahö këtha wäta tas ta
tasond["] wäs äsi pëth mandaras
böh kami shübi wäta nérinyür["] tas' ta. lägas etc.

1115.

1106. 'With us even now is ever Bhagavān himself, and thus what wealth can be compared with ours ; for our wealth is the Name of Kṛṣṇa, and serveth both for this world and for the world to come.'

1107. 'Save Kṛṣṇa nothing need I. If patiently thou canst not wait, then with me abide no longer. From first to last a woman lacketh steadfastness.'

1108. But Susīlā's fate had come unto the time of its uprisal ; still saw she that her spouse was firm in his content, and so she turned her tongue, and thus addressed him :—

1109. Quoth she, 'Thy feet in humbleness I set upon my head ; great is my happy lot in only seeing thee ; and in our love for Kṛṣṇa whose fate can be compared with ours !'

1110. 'Than thee more full am I of high content. Mayst thou live long for me,—aught else ask I not, and ever in our hearts may Kṛṣṇa's name abide.'

1111. 'But this hath come to me,—Kṛṣṇa a human form hath taken ; but many days have passed since thou hast seen him, and to what other wight should come the (rapture of) beholding him ?'

1112. 'That rapture e'en ascetics fail to gain with all their meditation and their calling him to mind, and now, behold, freely and openly to all he giveth it. They who behold him are for ever blessed.'

1113. 'To him make thou but one visit and then home return. A vision of Kṛṣṇa is hard for thee to gain ; how can thy heart remain at peace without him ?'

1114. This way and that led she him to leap (from his inaction) ; and in Sudāman's heart a passionate love too arose, till in its longing for the sight of Kṛṣṇa it was like to burst.

1115. Quoth he, 'Fain would I go, but how may I approach him, for in a palace is his dwelling place, and what fine apparel have I that near him I may go ?'

dop^unas zi ‘Krushna-jyuv chuh rāza-bāwas ta
brāhmaṇan kaīsi chēh na atsanas rāṭh
tsē kyāh chuh wuchun^u mōkh wuchanas’ ta
lāgas bōh dasta dasta pampōsh.

1116.

dop^unas ‘kami hita nishē gatsha tas ta
bōcha-hot^u wātahö yitha titha tot^u
tō-ti kēh āsihēm kyut^u Krushnas’ ta. lāgas etc. 1117.

wōthith ta Sōshilā drāyē manganas ta
kōm^u-sir¹ mōchē tāra athi ditsanas
raṭith ta rawa-zacē log^u ganqanas ta. lāgas etc. 1118.

rawa-zacē kuni chēs na dūr^u mōy tas ta
yitha titha kāh¹-tām ganq kor^unas
Sōdām Krushna-lōla log^u lāranas ta. lāgas etc. 1119.

wati kari bajē sūts^u mana-rāzas ta
‘mē kētha Sōshilāyē wōpkār kor^u
sanmōkha wāra wāta Krushna-darshēnas ta. lāgas etc.
1120.

‘dēlān ti man chum kētha wātas ta
kami mōkha rāzas höv¹zē pān
rāzas kas tas mahārāzas’ ta. lāgas etc. 1121.

‘yātsaka-bāway kēh mangas ta
kētha kēh māng¹zē bakti-bāwas
santōshē-bāwa kyāh kōm^u baktis’ ta. lāgas etc. 1122.

biyē biyē karān chuh sūts^u manas ta
‘suh nay ta tasonduy dwār dēshēn
dwāras tasandis muñē wandas ta. lāgas etc. 1123.

‘dēka g^ah^a yēti āsi wath Krushnas ta
tasānd¹ cākar tō-ti dēshēkh
tihandi darshēna gatsha sōrgas’ ta. lāgas etc. 1124.

kuni pān sōrith ta khōr dēlanas ta
kuni bōcha lagān pakanas na kōṭh¹
wāv pata yith ta zōr pakanāvēs ta. lāgas etc. 1125.

1116. Quoth she to him, 'Kṛṣṇa is of kingly quality, nor is there interdict to any Brāhmaṇa his palace entering. What need for thee is thought how thou shouldst look upon his face ?'

1117. Quoth he to her, 'With what excuse can I present myself, when, hunger-stricken, somehow or other there do I arrive ? And even so, is there aught of mine that I can offer to him as a present ?'

1118. Uprose at this Suśīlā, and went out to beg. (On her return) three fistfuls of broken rice-chaff into his hand she put. These did he take and tied them in the corner of the rag that served to him for blanket.

1119. Hardly anywhere were the rags strong enough to hold themselves together; but notwithstanding somehow did he tie the knot, and full of ardent love for Kṛṣṇa forth Sudāman ran.

1120. On the road his fancy fills him full of hopes. 'Wondrous indeed is the good turn that Suśīlā hath done for me, for now shall I easily attain to seeing Kṛṣṇa face to face !

1121. 'Yet unmanned is my heart within me, for how can I attain my journey's aim ? With what face can I before a king present myself,—and before what a king ! before a very king of kings !

1122. 'As a suppliant will I come, and of him something beg. (And for what shall I beg ?) What greater boon is there beyond adoring faith ? Of (worldly) contentment what need hath an adorer ?'

1123. Again and again with hopes filleth he his heart. 'If I see not him, as least the gateway of his palace will I see ; and there, at his gate, for his sake would I offer in sacrifice the pupils of mine eyes.

1124. 'Wherever be the path that Kṛṣṇa goes, there will I rub my forehead in the dust. There also shall I at least his servants see, and as I behold them will leave this earth for heavenly bliss.'

1125. At one stage on his journey, while his body remembereth and urgeth him on, his legs become aweary ; at another, famished by hunger, no progress make his knees ; but still behind him bloweth strong the wind and speedeth him up on his way.

yitha titha nyūr^u wōt^u tath nagaras ta
 Krushna-jyuv gari log^u sanz karanē
 'mě zi āv yārāh ta brō̄tha nēras' ta
 lāgas bō̄h dasta dasta pampōsh.

1126.

• yuth^u yār kāh chum na yith samayēs ta
 yuth^u bokt^u chuh na kāh yith bōwahas
 wōlinjē wō̄ta-wō̄t̄h chēm kāchi tas' ta. lāgas etc.

1127.

dapān tih wōthith gav brō̄tha tas ta
 lārān chuh nanawāri-pāda-kamalau
 mātā Rukminī pata pata tas ta. lāgas etc.

1128.

gatshith ta dūr myūl^u nēb^uray tas ta
 nālamati raṭith ta lōl bor^unas
 phīrⁱ phīrⁱ biyē biyē cīra raṭēs ta. lāgas etc.

1129.

atha-wāsa tsōnun sūty pānas ta
 Rukminiyē athi khōr chalanövⁱnas
 māna bēhanōwun pēth prangas ta. lāgas etc.

1130.

myūṭh^u myūṭh^u khyon^u cyon^u nishē on^unas ta
 Krushna-jyuvⁱ pānay atha chālⁱnas
 kōtwāh ādar ta bāv kor^unas ta. lāgas etc.

1131.

aiṭh paṭa-rōniyē pakha wāyēnas ta
 pānay Krushna-jyuv tsāmar hēth
 sāsa-baza tsōnza sārē sīwā karanas ta. lāgas etc.

1132.

Krushna-jyuv vēṭhanas ta biyē tōshēnas ta
 tōṭh^u bokt^u wuchⁱ wuchⁱ gav harshēs
 prīthān zi 'az kētha mani on^uthas' ta. lāgas etc.

1133.

Sōdām chuh mandachān nītsa-pānas ta
 dapān chuh 'mani kēh brō̄t^u mā chus
 myōñ^u kāch kētha sana yīt^u āsihēs' ta. lāgas etc.

1134.

Krushna-jyuvⁱ zōnun tā log^u prīthanas ta
 'Sōdām-juwa, chuyē tsētas kēh
 lōkacāra nērahöv kētha gindanas' ta. lāgas etc.

1135.

1126. Somehow came he thus the city near, and in his palace Kṛṣṇa began the preparations for receiving him. ‘A friend hath come to me. Beforehand go I forth to meet him.

1127. ‘In these days is there no friend so dear as he. In this world is there no devotee like him. With throb and throb leapeth forth my heart in my yearning passionate for him.’

1128. Saying thus did he arise, and forth he went to meet him. His lotus feet were bare, yet swift he ran, and along after him ran Mother Rukmini.

1129. A great way far outside the palace met he him and lovingly embraced him. Again and again, and yet again, he pressed him to his heart.

1130. By his hand he took him and home to the palace led him. By Rukmini’s own hand his feet in cooling water laved he, and with all courtesy upon a couch he seated him.

1131. Delicious food and drink of varied kinds he brought, and, (after eating), his hands himself did Kṛṣṇa wash. Great was the honouring welcome shown to him.

1132. Eight of the chief queens fanned him, while Kṛṣṇa himself with the whisk the flies kept off, and servant-maids in thousands did him service.

1133. While he was being cherished and all his wants were being satisfied, Kṛṣṇa, as his beloved devotee he watched, in his heart rejoiced. He asks, ‘How was I brought into thy mind this day?’

1134. Of his humble self becometh Sudāman full of shame. In himself he saith, ‘Perchance he maketh some mistake. How could my wishes in their fulfilment ever soar so high?’

1135. But Kṛṣṇa knew his thoughts, and asked again, ‘Sudāman, hast thou no memory, how in our boyhood we were wont to go out and play?’

‘ tāṭa-hāluk^u kēh chuyē manas ta
 tāṭa-hāl gatshahōv gindān kyāh
 gōra-sond^u bayē kyuth^u ḍs^u manas ta
 lāgas bōh dasta dasta pampōsh.

1136.

‘ gōran yēli sōzāy zyun^u ananas ta
 wana ḍdⁱ āyēyē wājyān rūd
 sārēnⁱ lajyēyē rāth wanās ta. lāgas etc.

1137.

‘ sōriy zinⁱ-hūr^u sōmb^arāwanas ta
 myāni kani zinⁱ-hūr^u añēyēth tsēy
 tsētas tiy chum wuñē manas ta. lāgas etc.

1138.

‘ cyāni nētruk^u chum sōr^u tsētas ta
 Sōshilā myōn^u kūt^u barihē prīm
 tsē kētha kētha mana mashēhō tas ta. lāgas etc.

1139.

‘ bōh zāh wōtus na tot^u darshēnas ta
 tōhē kētha samyōwa bāra-bōt^un
 bōh kō-na on^uwas zāh tsētas ’ ta. lāgas etc.

1140.

and^ara chuh phōlān man brāhmanas ta
 nēb^ara tas mandachi khasān na kēh
 tana mana log^umot^u Krushna-pādas ta. lāgas etc.

1141.

asān Krushna-jyuv log^u pritshanas ta.

‘ mē kyut^u zi kēshāh chuyē on^umot^u
 tūrⁱ kun kal chēm tūr^u manas ’ ta. lāgas etc.

1142.

Sōdām khāṭⁱ khāṭⁱ log^u thawanas ta
 mandachān chuh ‘ kōm^u-phol^u yina dēshēm ’
 Krushna-jyuvⁱ tshōdith zacē kod^unas ta. lāgas etc.

1143.

gand^u mutsarīth ta pāna nyūnas ta
 Krushna-jyuv kōm^u-mōchē khēnē log^u
 sirⁱ phālⁱ pāṭh^ara log^u tulanas ta. lāgas etc.

1144.

z^ah mōchē lāyēn mōkha-kamalas ta
 trayim^u ti yāmath lāyēni log^u
 Rukminiyē tākān atha roṭ^unas ta. lāgas etc.

1145.

1136. ‘Hast thou forgotten in thy heart the school, and how upon the way to it we played, and in what fear we held the dominie ?

1137. ‘How, when the master sent us to fetch kindling wood, on the forest came a storm, and how the storm poured the rain ; how in the forest on us fell the night ?

1138. ‘How all the others collected their own sticks, and how thou didst also collect my share. That, even now, is treasured in my heart.

1139. ‘Well is the memory of thy nuptials in my heart, and how with love for me was Suśilā filled. How can I have been forgotten by thee and her ?

1140. ‘Never did opportunity arise that I might thither go to visit thee, to see how ye two spouses lived as one. Was I never to your memory recalled ?’

1141. Inwardly blossometh forth the Brāhmaṇa’s heart, but outwardly, through his shame, no (sign of joy) ariseth. Still body and heart were laid at Kṛṣṇa’s feet.

1142. (Bhāg. Pu. X, lxxxi.) Next with a smile did Kṛṣṇa ask, ‘For me hast thou no present brought ? In that respect have I great longing in my heart.’

1143. Sudāman privily and secretly began to hide (his gift). Full of shame is he lest Kṛṣṇa should chance to see his grains of chaff, but Kṛṣṇa searched him, and pulled out the blanket-rag.

1144. The knot did he untie, and himself did Kṛṣṇa, taking out from it the fistfuls of rice-chaff, begin to eat. Anon, from the floor began he to pick up the rice-grains (that had fallen and lay scattered there).

1145. Two fistfuls into his own lotus mouth he cast, but, as the third to cast did he begin, with haste did Rukmini restrain.

trayim^u kōm^u-mōṭh^u atha niyēnas ta
 t^ukān tami ti mōkhas lōy^u
 na-ta sōr^u Vishnu-Shēk^uth wātihē tāsⁱ ta
 lāgas bōh dasta dasta pampōsh.

1146.

dapān chuh Krushna-jyuv Sōdāmas ta
 ‘mē chum na yuth^u kēh khyōmot^u zāh
 yuth^u swād logum na kuni sālas’ ta. lāgas etc. 1147.

dōha pēṭha rāth tāñ ösⁱ harshēs ta
 Krushna-jyuv brāhmaṇas shēchⁱ prīthawun^u
 atha dōlⁱ dōlⁱ lōla mōṭh^u dīts^unas ta. lāgas etc. 1148.

pātⁱ kinⁱ gatshun^u pēv Vishōkarmas ta
 pruthiviyē Waikunṭh banāwanē
 gārⁱ kinⁱ Vishnu-bawan ladanōw^unas ta. lāgas etc.
 1149.

rātas^uy sōruy wātanōw^unas ta
 sōr^u sampadā yitsh^u pažihē tath
 tsōnza ta cākar sōrⁱ tath garas ta. lāgas etc. 1150.

Sōshilāyē sōriy tsāmar karanas ta
 kathan sōriy atha dārān
 sampüz^u-hond^u kēh yiyyi na wananas ta. lāgas etc.
 1151.

yih yih Waikunṭhas tiy gari tas ta
 zēv hēki tōtāh kyāh wananas
 Sōshilā pōrⁱ lūj^u Baḡawānas ta. lāgas etc. 1152.

Sōshilāyē ānand āśhtsar bōwanas ta
 kus hēki warnanā karith tath
 zinday Waikunṭha-dām zan tas ta. lāgas etc. 1153.

drōlid-bāwa manza zan sōp^unas ta
 avināshi-sampad prāwana sūty
 vikār na kuni mani bakti-bāwa tas ta. lāgas etc.
 1154.

Sōdām prātas drāv shrānas ta
 āgyā ti Krushnas log^u manganē
 Krushna-jyuvⁱ ti mōn^unas ta drāv pānas ta. lāgas etc.
 1155.

1146. The third fistful took she from his hand, and hastily into (her own) mouth cast she it ; for otherwise the whole of Viśṇu's Energetic Power into Sudāman would have found its way.

1147. Then Kṛṣṇa to Sudāman saith, ' Ne'er have I eaten aught so good as this. Ne'er at the finest banquet such perfect flavour have I tasted.'

1148. Thus, the whole day till nightfall were they in their joy,—Kṛṣṇa of the Brāhmaṇa's doings asking news, patting him with his hand and stroking him in his love.

1149. Unknown to Sudāman had he to go to Viśvakarman,¹ and tell him on the earth to build a second heaven ; and so, at Sudāman's residence, a Viśṇu's palace caused he to be built.

1150. In the one night that palace caused he to be completed, with every luxury that beseemed it, and filled was it with serving maids and men.

1151. Over Susīlā fly-whisks all were waving ; all into their hands her words were humbly taking. Beyond description was the ease and luxury.

1152. Whatever doth in Viśṇu's heaven exist that also in her house was found. How can my tongue have power to sing its praises ! To Bhagavān did Susīlā offer herself in sacrifice.

1153. Wondrous, beyond telling, became Susīlā's joy. To her it seemed as though in Viśṇu's heaven an abode she found while yet alive.

1154. 'Twas like a dream brought out from poverty, caused by attaining everlasting bliss. But still into her heart there came no change of any kind of all her loving faith.

1155. At dawn Sudāman issued forth to bathe, and to ask leave of Kṛṣṇa to depart. Kṛṣṇa too bore him in mind, and himself went forth.

¹ Viśvakarman was the artificer of the gods.

kētshāh dyut^unas na sūty tati tas ta
 wuch^unas zi ‘man kyuth^u bōyi baktis
 santōshē nishē mā man dalēs’ ta
 lāgas bōh dasta dasta pampōsh.

1156.

māyā na kēh ti tas sūty dits^unas ta
 bük^uts^u nishē qali mā bigarēs man
 sāwadāna mana sūty āgyā dits^unas ta. lāgas etc.

1157.

vēthān ta Sōdām log^u pakanas ta
 drölidāzē panañē tsentā na kēh
 Krushna-dyān sōr¹ sōr¹ ös^u harshēs ta. lāgas etc. 1158.

shūkh santāph kyuth^u Vishnu-baktis ta
 sahaza-baktis chuh sōruy r^ot^u
 bakth^uy āsi ta kyāh māng^zes ta. lāgas etc. 1159.

pakān ta Sōdām wōt^u nagaras ta
 gāsa-pahör^u panüñ^u log^u tshādanē
 rāza-dwār qishith ta gav āsharas ta. lāgas etc.

1160.

dapān chuh ‘wath mā chēm na tētas ta
 kot^u wōtus ta yih kus dwār
 yuth^u rāza-dwār chuh na kaīsi rāzas’ ta. lāgas etc.

1161.

pritshān chuh wati pēth prātas ta
 ‘Sōdāmūñ^u pahör^u yiti pazihē’
 nēb kuni ās na ta pēv dōranas ta. lāgas etc. 1162.

Sōshilā wōtsh^umūt^u yeli prātas ta
 Bagawān-tōshēna tōshān ös^u
 thavith mahaniv¹ wati brāhmanas ta. lāgas etc. 1163.

Sōdām dyūtshukh pādi nom^uhas ta
 tshaṭajē ta wāwajē sōr¹ karanas
 athan pēth wātanōwukh dwāras ta. lāgas etc. 1164.

prākh^otuy wōt^u yeli Waikunṭhas ta
 Bagawān-tōshun^u zānana ās
 mani log^u pōr¹ pōr¹ tas Krushnas ta. lāgas etc. 1165.

1156. There gave he to Sudāman nothing to take with him, for he watched him, and fain would see what would become the nature of the heart of his devoted one, and lest peradventure, from content it should shaken be.

1157. No worldly wealth to take with him he gave, for fear his heart should be corrupted, and he be shaken in his faith; and so, in peace of mind he bade farewell.

1158. In rapture exultant Sudāman started on his way, nor gave on his poverty a single thought. Ever and again on Kṛṣṇa meditating was he filled with joy.

1159. What sorrow or what trouble hath the faithful devotee of Viṣṇu? To the devotee innate is good in everything, and if he hath adoring love what be there he need ask?

1160. Along went he, and at his town arrived. There for his straw hut began he to make search, but, filled with amazement, in its place saw he a palace.

1161. To himself saith he, 'Peradventure the way have I forgotten. Whither have I come, and what this doorway? Of some great king must such a palace be.'

1162. He asks each person that upon the road he meets, 'should not here have been Sudāman's hut?' but no one could give him any clue, and, frightened, set he himself to run away.

1163. When at dawn arose Suśīlā, gladdened was she by Bhagavān's gladdening, and on the Brāhmaṇa's way men did she station.

1164. Sudāman did they see, and at his feet they bowed. Cooling of the hot air and fanning did they all for him, and on their hands led they him to his door.

1165. Manifest was it to him that in Viṣṇu's heaven had he arrived, and the grace of Bhagavān became known in full to him. Then in his heart did he to Kṛṣṇa offer himself in sacrifice.

zinday pāna ḍs^u Vishnu-bōwanas ta
 Sōshilā ti sōkhith rāja-bāy zan
 yih kēh gothus tiy ḍs^u tas ta
 lāgas bōh dasta dasta pam pōsh.

1166.

Sōdām log^umot^u bakti-bāwas ta
 manas ḍal kēh gayēs na zāh
 Shrī-Krushna-dyān nēth mani dāranas ta. lāgas etc.

1167.

zanmāntara-sōrⁱ ḍsⁱ sōkhas ta
 tsari tsari Krushna-lōla karān bakth
 Sōshilā pativrath vrath dāranas ta. lāgas etc. 1168.

samay wōtukh ta gay pānas ta
 yith samsāras yēshāh nith
 jai-kār tihandis bakth karanas ta. lāgas etc. 1169.

tihond^u gara bōw^u Waikunṭhas ta
 Bagawāna-baktēn chuh namaskār
 namaskār Bagawān-dayā gaṭhanas ta. lāgas etc. 1170.

yēs yitshi Bagawān kus raṭi tas ta
 tasandēn bāgēn kus kari mān
 pōrⁱ pōrⁱ lāgⁱzi-nā Bagawānas ta. lāgas etc. 1171.

dyūn^u ās shēran Krushna-pādas ta
 shēran ās ta kō-na tōṭhēm
 pōrⁱ pōrⁱ tasandis pāna tōṭhanas ta. lāgas etc. 1172.

yithay tōṭhyōkh Sōdāmas ta
 shēk^uth tsēy dits^uthas kür^un bakth
 tithay tōṭhtam mē ti abalas ta. lāgas etc. 1173.

yithay tōṭhyōkh prath baktis ta
 yithay tōṭhyōkh prath sādas
 tithay tōṭhta mē ti pāpa-pūrnas ta. lāgas etc. 1174.

namaskār Sōdāmas ta tath bāgēs ta
 Sōshilā-mātāyē namaskār
 namaskār tihandis bakth karanas ta. lāgas etc. 1175.

1166. Even while yet alive found he himself in the abode of Viṣṇu. Suśīlā, too, in happiness was like a queen. All that he needed, that was there for him.

1167. Sudāman was established in adoring faith ; no shaking ever came into his heart, for in it were his thoughts on Kṛṣṇa firmly fixed.

1168. They abode in happiness, (being granted) the memories of their former births. In their love for Kṛṣṇa fervently practised they devotion, the while Suśīlā chastely kept the vow that she had vowed unto her husband.

1169. Their time came and, having won glory in this world, to their (heavenly) home did they depart. All honour be to them who had such loving faith.

1170. Viṣṇu's heaven itself became their home. All reverence to Bhagavān's adorers (such as they); and to the graciousness of Bhagavān be reverence.

1171. Who can hold back him whom Bhagavān desireth ? His blessed fortune who can emulate ? Hence, shouldst not thou again and again to Bhagavān offer thyself a sacrifice ?

1172. I, Dinanātha, the humble, have to Kṛṣṇa's feet for refuge come. Refuge have I taken, and what other contentment do I need ? As a sacrifice myself I offer, and in him is my content.

1173. As to Sudāman favour didst Thou show, and as by Thee alone to him was given strength, and in him devotion was created ; so on this strengthless one,—on me,—show Thou Thy grace.

1174. As on each faithful one Thy favour Thou hast shown ; as on each pious man Thy favour Thou hast shown ; so on this sin-filled one,—on me,—show Thou Thy grace.

1175. To Sudāman and to his happy fate be reverence ! and eke to Mother Suśīlā be there reverence ! reverence be to the devoted love they showed.

namaskār Vyāsas ta Shukadēwas ta
 namaskār sārēnⁱ bakta-lükan
 namaskār tihandis gyāna-wananas ta
 lāgas bōh dasta dasta pampōsh.

1176.

yus lagi Krushna-jywanis pādas ta
 tas kari Krushna-jyuv sarō wōpakār
 yiti yēsh nith ta wāti Vishnu-bawanas ta. lāgas etc.

1177.

pōrⁱ pōrⁱ Krushna-jywanis nāwas ta
 pōrⁱ pōrⁱ tasandis autāras
 pōrⁱ pōrⁱ tasandis shōba tsarētas ta.
 lāgas bōh dasta dasta pampōsh.

1178.

iti KĀSHMIRIKA-DINANĀTHA-racitam
 ŚRĪ-KRṢNĀVATĀRA-CARITAM
 samāptam.

1176. Reverence be to Vyāsa and to Śukadeva; reverence be to all the devotees of Kṛṣṇa; reverence be to the tale of true knowledge that they tell.

1177. He who clingeth to the feet of Kṛṣṇa, to him will Kṛṣṇa every favour render. In this world glory will he win, and thereafter the abode of Viṣṇu will he reach. To him posy and posy do I offer lotuses.

1178. Ever dedicating myself to Kṛṣṇa's name, ever dedicating myself to his incarnation, ever dedicating myself to his auspicious deeds, to him posy and posy do I offer lotuses.

Here ends THE LAY OF THE INCARNATE KRŚNA
composed by
DINANĀTHA THE KĀSHMIRI.

10/7/3

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